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CONTENTS

MILLENNIALISM IN THE SEVENTEENTH CENTURY	Robert Clouse	3
THE DOCTRINE OF REVELATION AND INSPIRATION IN THE OLD TESTAMENT	Gilbert B. Weaver	16
CHRISTIAN PHILOSOPHER	David Dilling	29
BOOK REVIEWS		40

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MILLENNIALISM IN THE SEVENTEENTH CENTURY

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Through the centuries of the Christian era many individuals have clung to a belief in a literal kingdom of Christ which should be established upon earth, a view which has been called millennialism or chiliasm. This view was a legacy from Judaism. In its classic pre-millennial form it taught that Jesus would intervene directly in history and raise the righteous dead and they would rule together over a renewed and glorious earth for a thousand years. This period would be followed by the general resurrection, the judgment and end of all things, the everlasting happiness of the elect and the eternal loss of the wicked.

Though this interpretation has persisted, it has rarely been the prevailing opinion. However, there have been at least two periods when millennial teaching has been widely believed by Christians. The first of these was the first through the third centuries when the Christians were suffering great persecutions. From the Apostle John came the inspired Apocalypse known also as the Book of Revelation. This book, with its further expansion of the prophecies of Daniel, has been the object of intensive study by those who have been interested in the thousand year reign of Christ.¹

Origen seems to have led the opposition to the literal acceptance of the teaching of the millennium from the Apocalypse of John and to have insisted upon a figurative interpretation of the New Jerusalem and its joys. The old belief, however, was deeply entrenched in the Scriptures themselves and it persistently held its own throughout the third century in the western Roman world and in certain regions of the east. In time the legalization of Christianity caused the hope of relief from this present age to dim, and in the Middle Ages, except in isolated cases, this teaching nearly died out. Following the Reformation in the seventeenth century it experienced a new popularity, and there was a second great age of chiliastic teaching that rivals that of the early centuries. It is with the seventeenth century chapter of the history of millenarianism that we will deal in this paper.

During the middle ages the eschatology of the great mass of Christians was Augustinian or amillennial. They believed that the millennium should be interpreted spiritually and was fulfilled in the church. There were a few dissidents to this view, such as Joachim of Flora, his followers the Spiritual Franciscans, and the Hussites.² But still the most popular view of the future found no place for the Kingdom of God on earth. Even during the Reformation, though there was a renewed interest in the literal interpretation of the Bible, the Augustinian view of the future still prevailed.

The few sixteenth century religious leaders who did adopt a millennial position of one

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type or another served more to discredit the teaching than to spread it.³ (Indeed this is often the case today.) This caused reformers like Calvin to react violently against any idea of a future kingdom of God on earth. In fact, he dismissed the idea of chiliasm as a childish fancy and stated that the Scriptures do not support it. He castigated those who were millenarians as being ignorant of divine things or malignant perverts who tried to overthrow the grace of God.⁴ His concern was the appearance and revelation of the Lord for a general resurrection and last judgment and he felt that chiliasm was a poor substitute for this hope. Calvin was also against using Biblical numerics in connection with the end of the age. In commenting on Daniel, chapter 12, which later became a favorite passage for the calculations of seventeenth century millenarians, he states: "In numerical calculations I am no conjurer, and those who expound this passage with too great subtlety, only trifle in their own speculations, and detract from the authority of prophecy."⁵ This prejudice against investigating eschatology led him to refrain from writing a commentary on the Apocalypse.

John Henry Alsted

Yet it was a theologian of the Calvinist tradition who was destined to lead the seventeenth century revival of millenarian teaching. Calvinism radiated out from Geneva to the Netherlands, Scotland, France, England, Germany and eastern Europe.⁶ In Germany it was especially influential in the Rhineland area where John Henry Alsted⁷ was born in 1588. Alsted was destined to become a truly dedicated disciple of Reformed doctrine and a careful student of the apocalyptic portion of the Scriptures. He added a certain balance to the reviving interest in millennial doctrine, for he believed in the coming kingdom without being a social revolutionary or schismatic. Instead, he was a scholarly philosopher and theologian in one of the influential branches of the Reformed Church. Alsted received his training at the Reformed educational center of Herborn, a famous school with more than one hundred fifty pupils and offering a thorough training in the Reformed faith and in Classical and Biblical languages. After graduating as an accomplished Latinist, philosopher and theologian, Alsted proceeded upon an academic journey which was considered an indispensable supplement to the education of a scholar. While on his travels he listened to the distinguished teachers of the day at Marburg, Frankfurt, Heidelberg, Strasburg and Basle. After returning to Herborn, he settled down to a life of teaching and writing where he drew young men from many of the lands in which the Reformed faith had taken root. When dissension broke out between the Reformed and the Arminians, and the Synod of Dort was called in 1618 for the purpose of settling the dispute, the Rhineland Calvinists were represented by Alsted who participated in the victory of the Orthodox party.

The prestige gained from his attendance at this conclave gave Alsted the opportunity to teach theology at Herborn, and in 1626 at the death of John Piscator, the senior theologian, Alsted was given the first chair of theology and was put in charge of the theological faculty. At this time the storms of the Thirty Years' War devastated the Rhineland area bringing plague and fire in their wake. The halls of Herborn gradually became empty as the students sought to carry on their education elsewhere in safer surroundings. Another blow came to the school when the victorious Catholic princes seized the endowment and cut off the school's income. Knowing that the institution could never maintain itself in the face of these disasters, Alsted in 1629 reluctantly obeyed a call to teach at a new academy founded at Stuhl-

Weissenberg in Transylvania. Here he continued to produce work upon work, and in spite of his early death in 1638, he is ranked as one of the most prolific writers of any age.⁸

Much of Alsted's writing is concerned with making resumes of all the available knowledge of his day in massive encyclopedias.⁹ He was especially interested in education, philosophy and theology. His theological innovation is, of course, his espousal of the cause of premillenarianism. Alsted did not express this premillennial view in his earlier theological works. This is seen in his Methodus Sacrosanctae Theologiae,¹⁰ written in 1614, in which he reveals the Augustinian or amillennial position. Even in this earlier writing, though, one can detect an interest in future events and in Biblical numerics. By 1622 he had advanced to the point where he placed the millennium in the future; but he adopted a cautious view, stating that those involved in the first resurrection will rule with Christ in heaven, the earth having little place in his prophetic scheme.¹¹ By 1627 he had embraced a completely premillennial position and in that year he published the most famous expression of his prophetic views, Diatribē de mille annis Apocalyp̄t̄icis.¹²

Alsted stated that he had a twofold purpose for writing this book; first, as a sample of his method of Bible study and second, as a proof for his millennial views. In his foreword to the book he laid down three prerequisites to the successful study of Scripture prophecy. These were the help of the Holy Spirit, a diligent comparison of Scripture and an experience of fulfilled Bible prophecy. As the Thirty Years' War was devastating his land at this time, Alsted felt that even then he was experiencing the horrors of the end of the age. He admonishes: "Let us set sail therefore in the name of God, and comfort the desolation of Germany with this pious meditation."¹³ The war struck Alsted's home province of Nassau with particular severity causing him to flee to Transylvania and it seems that this experience was an important factor in causing him to change his Augustinian eschatology to a strong premillenarian position.

The Diatribē or Beloved City, as we shall hereafter refer to it, is a careful exposition of Revelation chapter twenty. In Alsted's scriptural study plan the introduction includes the author, the subject and the context. The author of Revelation twenty is Jesus Christ who worked through the Apostle John, and the subject is the church. Alsted used a wider definition of "church" than we use today, for he felt that it included all people who have ever trusted in the true God. The third part of Alsted's introduction is the connection of this passage with the rest of Scripture. This is maintained by the presentation of an outline of seven points or visions of the Book of Revelation. Alsted sets the date for the writing of the Revelation as 94 A.D. The first vision covers chapters one through three and is entitled the vision of the seven golden candlesticks. This vision concerns the seven contemporary churches of Asia Minor. The second vision is that of the book shut up and signed with seven seals, chapters four through six. This vision relates to the church from the time of John until 606 A.D. The third vision is of seven trumpets and is found in chapters eight through eleven which covers the church from 606 until 1517. The fourth vision consists of the woman bringing forth a child, of the dragon, and of the beast and the lamb in chapters twelve through fourteen. This concerns the church from the birth of Christ until 1517. The fifth vision is of seven vials in chapters fifteen and sixteen of which three were poured forth from 1517 to 1625 and the four following shall be poured forth from 1625 until 1694 when the thousand year reign of Christ

shall begin. The sixth vision found in chapters seventeen through twenty is partly of judgment on the enemies of the church and partly of the happiness of the church. The seventh vision, chapters twenty-one and twenty-two, is of the Heavenly City where the church shall spend all eternity.

Alsted then gives the argument or summation of the chapter. It is this: God puts the dragon, Satan, into the bottomless pit for a thousand years. Since Satan is imprisoned for these years he cannot stir wicked men against the church of God; therefore, the church enjoys outward peace, the righteous dead are raised and multitudes are converted. This happy condition is ended by the war of Gog and Magog, during which time the church is again persecuted. At the close of this war is the last judgment when Satan and all his helpers are cast into the pit and the saints reign forever with Christ. Alsted then supports his view with a verse-by-verse word study of the passage.

A sample of his study is that of verse four: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Alsted states that "thrones" mean a judicial process being prepared, "judgment" is given to Christ and His angels and "souls" refer to men who are martyrs and are freed by their judgment. The "beast" is the second beast of chapters thirteen and nineteen which had arrogated to itself the worship of God. "And had not received his mark upon their foreheads" indicates that the martyrs did not publicly follow the opposition to Christ. "And they lived" indicates that the martyrs lived again as a reward for their sufferings ". . . 'With Christ' Who all this while shall reign visibly in heaven, invisibly upon earth, his visible kingdom resigned to the martyrs."¹⁴

Following this "philological" analysis of each verse of the chapter, Alsted turns to a logical analysis of the text. He divides the chapter into five parts: first, the description of the angel (vs. 1); second, what the angel did (vv. 2,3); third, the happy condition of the church because of what the angel did (vv. 2-6); fourth, the troubled state of the church (vv. 7-10); fifth, the description of the last judgment (vv. 11-15). Then Alsted deals with certain objections that he felt would arise in the minds of some who would read his book. He begins by saying that most of the objections to his teaching can be boiled down to the question of whether there will be any millennial happiness of the church on earth before the last judgment. To prove that there will be a great day of earthly blessing for the church he cites a number of Old Testament passages such as Isaiah 2:1-4, 34:1-17, Joel 3:1, 2, 9-13, and Psalms 22:27, 86:9 and 117:1. These passages which speak of the defeat of the enemies of God, peace on earth and the conversion of the nations, if taken literally would all point to the future millennial reign of Christ. Among these proofs he listed Daniel 12:11, 12 which he felt showed that the millennium would begin in 1694.¹⁵ Alsted listed other men who agreed with him in the adopting of a millennial position; among these being Alfonsus Conradus, Lucas Osiander, Matthew Cotterius and John Piscator. He also stated that the great majority of the church fathers shared these millennial beliefs.

Following this general statement of his position, Alsted has a more detailed section that

answers minor criticisms. Among these are replies to those who oppose a bodily resurrection preceding the millennium and the reign of the resurrected saints on the earth. Alsted closes his book by showing the doctrines that may be drawn from this passage. These include God's providence, the angels, predestination, the church, the resurrection of the flesh, the last judgment, eternal life and eternal death. Thus a scholarly blow was struck for premillennial belief. He refrained from describing in great detail all the aspects of scripture which pertain to the millennium; yet he believed in a literal first resurrection and a thousand year reign of the resurrected martyrs on the earth. He also did not hesitate to set the date for the beginning of this reign.

Joseph Mede

Alsted's millenarian teaching did not go unnoticed on the continent, but the area where it had its greatest effect was in England. The Augustinian eschatology reigned supreme in England until the 1640's, but Alsted's views had been made available to Englishmen even before this time through the work of Joseph Mede, a Greek professor at Cambridge. Mede, who began his teaching in 1610 and continued until his death in 1638, was master of such eminent Cambridge Platonists as Whichcote, More and Cudworth. "He was one of the greatest Biblical scholars the English Church has produced . . . a man of catholic interests . . . a philosopher . . . an amateur botanist, a student of astronomical theories, and a pioneer orientalist."¹⁶ Many writers have pointed out how influential Mede has been regarding millennial studies in English-speaking countries.¹⁷ He was very interested in the plight of Protestants on the continent who suffered during the Thirty Years' War and kept up a steady correspondence with Europeans, reading very carefully the books produced by Continental Calvinists. Among the authors that he prized most highly was John Henry Alsted. The apocalyptic interpretation of Alsted, when viewed in the light of the trials through which the faithful were passing, appeared quite reasonable to Mede so he also adopted a millennial position. Since he was not a slavish follower of any man's work, he refashioned some points of Alsted's teaching when he adopted this millennial position.

Mede published his major Apocalyptic work Clavis Apocalypticae (The Key of the Revelation) in 1632. Prior to this he had issued a shortened form of this work in 1627. This earlier edition did not present the premillennial position as plainly as did the 1632 edition. Mede arranged the Apocalypse into a clear outline and then proceeded to fill in the details so as to bolster the premillennial position. According to Mede, the Apocalypse should be divided into three sections, each of these beginning with a voice sounding forth from heaven as a trumpet to the Apostle John. The first of these, commencing in Revelation 1:10, is the message to the seven churches; the next which begins with Revelation 4:1 is the vision of the seals; and the last is that of the opened book, beginning in 10:8. Mede does not explain the message to the churches but he does show its relationship to the rest of the prophecy. The events recorded in the second division occur at the same time as those in the third. Mede felt that most of the prophecies of the Apocalypse had been fulfilled during Classical times and the Middle Ages, so we will pass over these portions of his explanation and notice the pouring out of the six vials of judgment upon the antichristian world which is recorded in Revelation 16.

These activities, according to Mede, find their fulfillment in the work of the Reformers

as they destroy the power of the Roman Catholic Church and those secular powers who support her. The first vial was fulfilled when the Waldenses, Albigensians, Wickliffites and Hussites began to identify the pope with antichrist, and Rome with Babylon. The next vial, which turns the sea into the blood of a dead man, refers to the action of Luther in destroying the authority of the church over large areas of Europe. The third vial, which transforms the rivers into blood, was fulfilled when the representatives of Rome were killed by reforming princes as the Romanists had killed others. Mede especially mentions Queen Elizabeth of England "of famous memory"¹⁸ who punished the representatives of the beast with death. This judgment is seen in full force in the defeat of the Armada in 1588 when the Spanish champions of the cause of the Beast, trying to get England back into the Roman fold, " . . . thirsting for blood, drank blood by full draughts."¹⁹ These three vials had been poured out by Mede's time but there were still four vials of judgment remaining to be poured upon papal Rome. The fourth vial which is poured upon the sun and causes it to become scorchingly hot, Mede believed indicated a punishment to be given to the House of Hapsburg which was the great light in the antichristian world. This empire Mede felt would fall into the hands of the Protestants led by Gustavus Adolphus, the great Swedish king, and then it would be used to torment the Roman Catholics. The other future vials will result in the destruction of the city of Rome, a regathering of the Jews to the Holy Land and the final destruction of the wicked.

This defeat of the wicked is accomplished by the intervention of Christ who then prepares the earth for the thousand year reign. A literal resurrection of the dead martyrs accompanies the setting up of this kingdom. Mede states that when it comes to this great mystery he deems it sufficient to understand the matter in general and not to try to apply every detail of the prophetic Scriptures, lest he fall into the error that Solomon condemns: "In the multitude of words there will not want sin" (Prov. 10:19). Mede summarizes his view of the kingdom with these words:

The seventh Trumpet, with the whole space of 1000 years thereto appertaining, signifying the great Day of Judgement, circumscribed within two resurrections, beginning at the judgement of Antichrist, as the morning of that day, and continuing during the space of 1000 years granted to new Jerusalem, (the Spouse of Christ) upon this Earth, till the universal resurrection and judgement of all the dead, when the wicked shall be cast into Hell to be tormented for ever, and the Saints translated into Heaven, to live with Christ for ever.²⁰

The millennial ideas of Mede were propagated in England through his great prestige as a teacher, his books and his letters. This influence helped to popularize speculation about the coming kingdom, although not everyone adhered exactly to his view. Some remained more conservative and continued to follow the Puritan commentator Thomas Brightman, who held a modified Augustinian view of the millennium. Brightman taught that the thousand years mentioned in Revelation 20:2 began in the fourth century when Constantine gave the churches a more favorable place in the Roman world. At the end of this time the devil was loosed in the sense that the Turks began to make remarkable advances. The first resurrection occurred at the close of these thousand years in the fourteenth century and is to be understood spiritually as a revival of true Reformed preaching under men like Marsiglio of Padua, John of

Jandun and John Wiclif. This first resurrection began the millennium, so Brightman dated it in the year 1300. As he stated:

These thousand years begin, where the former ended, that is in the year 1300. Whereby continuance of the truth is promised for a thousand years, from the restoring thereof (of which we have already spoken) in these our nations of Europe, to which also this first resurrection belongeth, . . . and . . . the truth doth get ground and strength every day more, blessed be God for it. We must also wait for some time longer, before our brethren of the Jews shall be converted to the faith. But . . . they shall come in . . . "21

This conversion of the Jews will be the second resurrection. After the year 2300 there is to be some sort of final trouble with those whose hearts have grown cold during the millennium and then the eternal state will be established. Brightman's ideas had a number of able advocates in seventeenth century English pulpits, including John Cotton.²²

While some were more conservative than Mede, others took a more radical approach to eschatology. The earliest and most capable spokesman for this viewpoint is Henry Archer. We know little of this man except that he was a minister in London at Allhallows and that he succeeded in getting one of his books, The Personall Reigne of Christ, published. Although producing just one work it seems to have had a wide effect on the British public.²³ Archer spells out the details of the millennial reign with great care and sets the date for the beginning of the kingdom as 1656 or 1666. When the Puritan revolution occurred in the 1640's, many Englishmen followed the teaching of Archer and other radical millenarians to form a religio-political party called the Fifth Monarchy Men. This group felt that after the king, Charles I, was executed in 1649, preparation should be made to establish the government of Christ. For a while in the 1650's they were able to control the English Parliament but when some of their impractical schemes did not succeed they lost favor and Cromwell turned against them. They then opposed Cromwell calling him the "little horn" or antichrist and by the time of the restoration of Charles II they ceased to figure in any significant way as a political party.

The moderate millenarianism of Mede and Alsted did continue, however. Alsted, though he had set the date for the millennium, put it far enough in the future that he would never need answer for it. Mede hesitated to set any dates, so it was difficult to discredit this position merely because of the calendar. Others who followed the millenarian views of Mede were William Twisse,²⁴ Nathaniel Homes,²⁵ Henry More, William Sherwin²⁶ and Isaac Newton. Some of these men are well known today, others less so, but all were popular writers and speakers in the seventeenth century. Henry More would perhaps be better known by twentieth century American readers than some of the others. More²⁷ wrote a commentary on the Apocalypse in which he adopted the position of his old teacher, Joseph Mede, with the exception that he has some of God's people reigning on earth during the millennium while others are raised up to heaven.

Isaac Newton

By far the most famous of these millenarians that have been mentioned is Isaac Newton. Although not usually remembered as a religious man, Newton spent much time and care in such matters and wrote on the trinity, prophecy and apologetics. A recent writer, in an attempt to prove that Newton was a complete religious rationalist, has erred on the matter of Newton's millennial interests. He writes:

His Observations upon the Prophecies serve the argument for mysticism no better. Essays in dry historical symbolism, they proceed on the assumption that the prophecies were written in a definite code of prophetic language. The key can be discovered without the aid of special divine light and used to decipher them like any coded message. They can be used only to interpret the past. Since Newton explicitly spurned the notion that the prophecies can enable man to foretell the future, he did not use them to predict any millennium or utopia. By comparing the prophecies with recorded history, which of course still lay in the future as far as the authors of the prophecies were concerned, he merely sought to demonstrate God's governance of the world through His plan for human society.²⁸

Whether or not Newton was a mystic might depend upon what is demanded of a man to fulfill that role, but either way we find Newton stating much the same thoughts as Alsted when he taught that prophecy which has not been fulfilled is enigmatic. Alsted enjoyed citing the statement of Irenaeus that every prophecy before it is fulfilled is a riddle but when it comes to pass it may be understood. So Newton writes that the purpose of God in foretelling the future is not to enable men to be prophets but that after the fulfillment of the prophecy men might see the providence of God and believe in Him. With this view of prophecy, Newton emphasized those passages which he felt had been fulfilled by his day. He explains the division of the Western Roman Empire into ten kingdoms at the time the Goths took Rome and mentions that despite the fact that these kingdoms had fallen and new ones arose in different numbers than ten, they are still called the ten kings from their first number. The barbarians who invaded Rome brought in other religions but gradually these tribes embraced the Roman faith and submitted to the pope's authority. The pope did not become an important person in prophecy, however, until he gained temporal authority and thus became one of the horns of the beast. When he acquired this authority in the latter half of the eighth century he gained power above all human laws and began ruling with a look more stout than his fellows for a time, times, and half a time, or twelve hundred sixty years. Newton arrived at this figure by applying the familiar formula of a day for a year. After these twelve hundred sixty years expire, which ought to come sometime after the year 2000, the beast shall be destroyed. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:27).

In his observations on the Apocalypse, Newton states that he believes the kingdom would be established on earth in the same sense as the early Christians, such as Justin Martyr, who

believed in a first resurrection and a reign of the righteous for a thousand years on earth.²⁹ When writing about the seventy weeks of Daniel, chapter nine, he states:

The former part of the prophecy related to the first coming of Christ, being dated to his coming as a prophet; this being dated to his coming to be Prince or King, seems to relate to his second coming. There the Prophet was consummate, and the most holy anointed: here, he that was anointed comes to be Prince and to reign. For Daniel's Prophecies reach to the end of the world; and there is scarce a prophecy in the Old Testament concerning Christ, which doth not in something or other relate to his second coming. If divers of the ancients, as Irenaeus, Julius, Africanus, Hippolytus the martyr . . . applied the half week to the time of Antichrist; why may not we, by the same liberty of interpretation, apply the seven weeks to the time when Antichrist shall be destroyed by the brightness of Christ's coming.³⁰

Newton comments in a general way upon the clarity of the prophecies that deal with Christ's second coming. He believes that as the age progresses toward its conclusion remarkable events will happen which will make the rest of the predictions of the Bible clear to men. His work closes with this statement:

Amongst the Interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done anything which may be useful to following writers, I have my design.³¹

Newton's careful remarks about Mede's expositions are the dying gasps of seventeenth century millenarianism. With the coming of the eighteenth century which witnessed the rise of Whitbyian eschatology³² and the attitude of the French Philosophes, the accent began to fall more heavily upon the idea of progress by the efforts of man alone. In such an intellectual milieu it became more difficult to present the premillennial teaching of the kingdom of God.

Conclusion

The seventeenth century witnessed a revival of interest in the millennium that rivalled that of the early centuries of the Christian era. Many aspects of this renewed interest in eschatology were unfortunate, such as the tendency toward the setting of dates and the constant identification of the Antichrist with Rome. Yet, the attention that was drawn to the prophetic Scriptures was valuable and in later years, despite the rise of postmillennialism, there were theologians who built upon the work of men like Joseph Mede and John Henry Alsted.

DOCUMENTATION

¹There are several histories of millenarianism, but they lack objectivity. Among those I have used are: E. B. Elliott, Horae Apocalypticae; or, A Commentary on the Apocalypse, Critical and Historical (London: Burnside and Seeley, 1847), Vols. I-IV; LeRoy Edwin Froom, The Prophetic Faith of Our Fathers (Washington: Review and Herald, 1946-54), Vols. I-IV; George Nathaniel Henry Peters, The Theocratic Kingdom of Our Lord Jesus, the Christ (Grand Rapids: Kregel Publications, 1957), Vols. I-III; Joseph A. Seiss, The Last Times, or Thoughts on Momentous Themes (Philadelphia: J. B. Lippincott & Co., 1878); R. C. Shimeall, The Second Coming of Christ (New York: Henry S. Goodspeed & Co., 1873); Daniel T. Taylor, The Voice of the Church on the Coming and Kingdom of the Redeemer; A History of the Doctrine of the Reign of Christ on Earth (Philadelphia: Lindsay & Blakiston, 1856); Nathaniel West, "History of the Pre-Millennial Doctrine," Second Coming of Christ, Premillennial Essays (Chicago: Fleming H. Revell, 1879); Shirley Jackson Case, The Millennial Hope (Chicago: The University of Chicago Press, 1918); Abba Hillel Silver, Messianic Speculation in Israel (New York: The Macmillan Co., 1927). Works that are more objective and yet deal with more specialized aspects of the history of millenarianism are: Alfred Cohen, "The Kingdom of God in Puritan Thought: A Study of the English Puritan Quest for the Fifth Monarchy" (Unpublished Ph.D. thesis, Indiana University, 1961); Norman Cohn, The Pursuit of the Millennium (London: Mercury Books, 1962) and Ernest Lee Tuveson, Millennium and Utopia (Berkeley: University of California Press, 1949). Books that deal with the history of doctrine also treat the idea of the millennium in its many historical appearances.

²For Joachim, note Henry Bett, Joachim of Flora (London: Methuen & Co., Ltd., 1931) and Karl Lowith, Meaning in History (Chicago: The University of Chicago Press, 1949). More extended material on the Spiritual Franciscans may be found in David Savill Muzzey, The Spiritual Franciscans (New York: Columbia University Press, 1907) and Emile Gebhart, Mystics and Heretics in Italy at the End of the Middle Ages (London: George Allen & Unwin Ltd., 1922). A good recent book that includes a discussion of Hussite chiliasm is Frederick G. Heymann, John Zizka and the Hussite Revolution (Princeton University Press, 1955).

³A comprehensive treatment of the many strains of Anabaptist teaching to which I have reference is George Williams, The Radical Reformation (Philadelphia: Westminster Press, 1962).

⁴John Calvin, Institutes of the Christian Religion, ed. J. T. McNeill, trans. F. L. Battles (Philadelphia: The Westminster Press, 1960), III, 25, p. 996. Notice also Heinrich Quistorp, Calvin's Doctrine of the Last Things, trans. Harold Knight (Richmond: John Knox Press, 1955), pp. 158 ff.

⁵John Calvin, Joannis Calvini opera quae supersunt omnia, ed. W. Baum, E. Cunitz, E. Reuss (Brunswigae: Schwetschke et Filium, 1889), XLI, 302 f.

⁶An interesting case study of the spread of Calvinism in one of the most important of these lands is found in Robert M. Kingdon, Geneva and the Coming of the Wars of Religion in France, 1555-1563 (Geneva: E. Droz, 1956). For our purposes it would probably be better

to list a work on the spread of Calvinism in Germany but there is no such volume available in English. There is a German book which though old still contains an excellent record of German Calvinism in its early stages. This is Karl Sudhoff, C. Olevianus und Z. Ursinus (Elberfeld: R. L. Friderichs, 1857).

⁷For the information about Alsted's life, I have found the following to be helpful: Percival Richard Cole, A Neglected Educator: Johann Heinrich Alsted (Sydney: William Applegate Gullick, 1910); Friedrich Adolf Max Lippert, Johann Heinrich Alsteds Padagogisch - Didaktische Reform - Bestrebungen und ihr Einfluss auf Johann Amos Comenius (Meissen: C. E. Klinkicht & Sohn, 1898); Herman Pixberg, Der Deutsche Calvinismus und Die Padagogik (Gladbeck: Martin-Heilman Verlag, 1952).

⁸I have been able to identify sixty-three books from the pen of Alsted although some set the number as high as one hundred twenty. These were no slender monographic works, for several of them run each to more than one thousand pages. Notice for this Robert Clouse, "The Influence of John Henry Alsted on English Millenarian Thought in the Seventeenth Century" (Unpublished Ph.D. dissertation, State University of Iowa, 1963), pp. 279 ff.

⁹Alsted's most famous attempt to organize knowledge is the Encyclopedia septem tomis distincta which was published at Herborn in 1630 and had 2,543 pages in seven volumes. A resume of its contents can be found in the article "Encyclopedia," Encyclopedia Britannica, Eleventh Edition (Cambridge: Cambridge University Press, 1910), IX, 372. This work enjoyed a wide circulation throughout the academic world of the seventeenth century. The Puritan students at Cambridge University and the Catholic students of France found it valuable. It was claimed that a student who had this book had all that a seventeenth century scholar could or need know. A valuable work for placing Alsted in the western textbook tradition is Walter J. Ong, Ramus, Method, and the Decay of Dialogue (Cambridge: Harvard University Press, 1958).

¹⁰John Henry Alsted, Methodus Sacrosanctae Theologiae (Frankfurt: Antonium Humium, 1614), pp. 508 ff. and 651 ff.

¹¹John Henry Alsted, Theologia Prophetica (Hanoviae: Conradi Elfridi, 1622), pp. 556 ff. and pp. 842 ff.

¹²This book was translated from Latin into German and English. The English edition, entitled The Beloved City, was translated by William Burton and published in 1643.

¹³John Henry Alsted, The Beloved City, trans. William Burton (London: 1643), p. 1.

¹⁴Ibid., p. 17.

¹⁵Daniel 12:11 & 12 tell us: "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five

and thirty days." Alsted states that "from the time" is to be understood as referring to the destruction of Jerusalem by Titus and that a day in prophecy is to be understood as a year. Thus to the date of the destruction of Jerusalem in 69 A.D. we add twelve hundred ninety years which makes 1359 A.D. "at which we must begin the Epocha or account of 1335 dayes, or years; and so we shall be brought to the year of Christ 2694 in which the thousand years in the Revelation shall have end; and they being ended the warre of Gog and Magog shall begin, to which also the last judgment shall put an end." The Beloved City, p. 50.

¹⁶Ernest Lee Tuveson, op. cit., p. 76.

¹⁷As Wilbur Smith states: "The greatest work, however, of the 17th century on the Apocalypse was written by Joseph Mede (1586-1683) Clavis Apocalyptica . . . Probably no work on the Apocalypse by an English author from the time of the Reformation down to the beginning of the 19th century, and even later, has exercised as much influence as this profound interpretation." A Preliminary Bibliography for the Study of Biblical Prophecy (Boston: W. A. Wilde Co., 1952), p. 27.

Other writers who agree in giving Mede a primary place in the revival of pre-millennial teaching are Froom, op. cit., II, 785; Elliot, op. cit., IV, 455; West, op. cit., p. 373; Shimeall, op. cit., p. 91; Peters, op. cit., I, 538.

¹⁸Joseph Mede, The Key of the Revelation, trans. Richard More (London: Philemon Stephens, 1650) II, 116.

¹⁹Ibid.

²⁰Ibid. Compendium on chapter 20.

²¹Thomas Brightman, The Revelation of St. John With an Analysis and Scholion in The Workes of that Famous, Reverend, and Learned Divine, Mr. Tho. Brightman (London: Samuel Cartwright, 1644), p. 824.

²²Cotton, although forced to flee to New England, exercised a continuing influence in old England through his books. Many of these are on the Revelation including the following: An Exposition upon the 13th Chapter of Revelation (London: Livewel Chapman, 1655), The Powring out of the Seven Vials (London: Henry Overton, 1642) and The Churches Resurrection, or the Opening of the 20th Chap. of the Revelation (London: Henry Overton, 1642).

²³Louise F. Brown, The Political Activities of the Baptists and Fifth Monarchy Men in England During the Interregnum (Washington: American Historical Association, 1912), p. 15.

²⁴Twisse was prolocutor of the Westminster Assembly and an influential church man. He reveals his sympathy with the Mede-Alsted eschatology in the prefaces that he wrote to the English translation of Mede's apocalyptic Key and that of another of Mede's books, The Apostasy of the Latter Times.

²⁵Homes (1599-1678) was a well-known clergyman who was trained at Oxford receiving the B.A., M.A., B.D. and D.D. degrees. He wrote a lengthy book, The Resurrection Revealed (London: Robert Ibbitson, 1653) in which he sets forth the premillennial position in very clear terms.

²⁶Sherwin (1607-1687) was another popular non-conformist minister who lost his living in 1662 and turned to millennial studies with renewed zeal. He recalls that he was introduced to these studies by his college tutor through the works of Mede but had forgotten about them in the midst of a busy pastorate. When he was forced out of his ministry during Restoration England he returned to his study of the prophetic Scriptures and produced many tracts based on his meditations. Some of these are: The Times of Restitution of all things, with their neer approach upon the Ruine of the Beast, manifest by two tracts on Rev. XX.5 and Rev. XXI.5 (London, 1675); The Doctrine of Christ's glorious Kingdom...now shortly approaching...and by the ensuing...exhortation may further appear (1672); and The Saints Rising...at the first blessed Resurrection...opened by that Key given by Christ Himself (London, 1674).

²⁷The literature on Henry More is vast. One could note the following: Ernst Cassirer, The Platonic Renaissance in England, trans. J. P. Pettegrove (Austin: University of Texas Press, 1953); Rosalie Colie, Light and Enlightenment: A Study of the Cambridge Platonists and the Dutch Arminians (Cambridge: Cambridge University Press, 1957); Aharon Lichtenstein, Henry More, The Rational Theology of a Cambridge Platonist (Cambridge: Harvard University Press, 1962); and Frederick James Powicke, The Cambridge Platonists (London: J. M. Dent and Sons Ltd., 1926).

²⁸Richard S. Westfall, Science and Religion in Seventeenth-Century England (New Haven: Yale University Press, 1958), pp. 215 ff. Notice also for more of this type of argument the same author's article: "Isaac Newton: Religious Rationalist or Mystic?" The Review of Religion, March 1958, pp. 155 ff.

²⁹Isaac Newton, Daniel and the Apocalypse, ed. W. Whitla (London: John Murray, 1922), pp. 303 ff.

³⁰Ibid., pp. 227 ff.

³¹Ibid., p. 305.

³²Daniel Whitby (1638-1726) was an erudite English clergyman who wrote over thirty-nine works and was the first modern proponent of postmillenarianism. He presented his view in a Paraphrase and Commentary on the New Testament (1703). He believed that the world would be converted to Christ, the Jews restored to their land, the pope and Turk defeated after which the earth would enjoy a time of universal peace, happiness and righteousness for a thousand years. At the close of this millennium Christ will personally come to earth again. This view was adopted by most of the leading eighteenth century preachers and commentators.

THE DOCTRINE OF REVELATION AND INSPIRATION IN THE OLD TESTAMENT

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INTRODUCTION

In the study of Old Testament theology an important place belongs to what the Old Testament teaches about God's self-revelation. Likewise, it is essential that we know what the O.T. discloses about its own inspiration and authority as a revelation from God. Clearly, these two subjects, revelation and inspiration belong together, as revelation pertains to that which God makes known at a particular time, and inspiration refers to the divinely controlled process of recording that revelation, so as to make an accurate record available to others who were not present at the time of revealing.

Definitions

For the study of this important subject, then, revelation may be defined as "God's witness and communication of Himself to the world for the realization of the end of creation, and for the re-establishment of the full communion of man with God."¹ Inspiration has been defined as "a supernatural influence of the Holy Spirit upon divinely chosen men in consequence of which their writings became trustworthy and authoritative."² While this latter definition is not the best possible in light of New Testament emphasis on verbal inspiration, it is adequate for O.T. theology purposes, especially if stress is placed on the terms trustworthy and supernatural, so that inspiration as extending to the very words of Scripture is implied. Indeed, a complete definition of inspiration is quite lengthy and involved, as seen by the fact that Gausson took an entire chapter to define what the term theopneustia means.³

The authority of the O.T. is a correlative of inspiration. If the O.T. is a divinely given revelation to man which is so controlled in its process of recording as to be the very Word of God, then it bears the very authority of God Himself. If it is any less than inspired in such a sense, then its authority is diminished, in spite of modern attempts to have an authoritative Bible without verbal inspiration.

Divisions of the Doctrine of Revelation

The doctrine of revelation has two well-recognized divisions, general revelation, and special revelation. The former is termed "general" in that it is available to all men (cf. Romans 1:19-21 and John 1:9). It is sometimes designated "natural revelation" because its source is in "nature," including man himself who is made in the image of God. While the

doctrine of general revelation is grounded in the teaching of the O.T. (Genesis 1 and 2, Psalm 19, etc.), it is not germane to the subject of this study.

The latter division of the doctrine of revelation is called "special" because it implies an active self-disclosure by God in contrast to the passive nature of general revelation, which must be gained by an effort on the part of man. But "special" also implies a limitation or particularization in the recipients of the revelation, in contrast to the universality of general revelation. "The Word of the Lord came unto me," wrote the prophet. It is the O.T.'s teaching concerning this supernatural divine communication which is the subject of this study of the Doctrine of Revelation and Inspiration in the Old Testament.

Factors in an Act of Revelation

A helpful analysis of an act of revelation has been presented by David H. Freeman. He writes:

An act of revealing takes place when X [the revealer - God] reveals S [something, the content of the revelation] to Y [the recipient, who by implication is ignorant of that revealed] for purpose (P) by means of M at a time and place (T). What is thus transmitted to Y may then be referred to as the revelation of X to Y.

The expression "the special revelation of God" can then be used to refer to all such acts of revealing that satisfy the conditions X, S, Y, P, M, and T, "where "X refers to God, S refers to what is made known, Y to those persons to whom S is made known, P, for the purpose X has in making S known to Y, and M stands for the means used by X to make S known to Y, and T stands for the time and place where X made S known to Y by means of M for purpose P.⁴

Related Disciplines

Using the above analysis, the companion disciplines to Biblical Theology may be related to the factors in an act of revelation.

- 1) The study of the content of revelation (S), organized as a function of time (T) is the study of Biblical Theology itself.
- 2) When the content of revelation (S) is organized logically the result is systematic theology.
- 3) The study of the Revealer (X), God Himself, through the revealed subject matter (S) is Theology Proper.
- 4) The study of the recipients of revelation (Y) is Biblical Anthropology.

5) The study of the purpose (P) which God had in disclosing Himself is Soteriology, as redemption and revelation are inseparable after Genesis 3.

6) Finally, the study of God's method (M) of making Himself known to man is the unique sphere for a study of the doctrine of revelation in the O.T. A brief survey of the methods used is presented in part two of this study, followed by a consideration of the basis of the claim of the O.T. to inspiration.

General Content of Special Revelation

While the study of the total content of O.T. revelation obviously cannot be included in this paper, the general content of any revelation may be set forth as either a revelation of God's person (as in theophanies), of His acts (miracles and providence), or a revelation of God's thoughts or words. The latter includes the divine explanation of the meaning of His personal appearances and acts, without which they would be subject to mis-interpretation by finite sinful man. Indeed, as Thomson holds, without the explanatory word the event would not constitute a revelation.⁵ Edward J. Young writes concerning this point:

From the events themselves, it would not have been possible for the Israelites to learn much about the workings of God. The events of the Exodus were revelatory of God's power, but such revelation cannot properly be understood unless it also be accompanied by a revelation in words The Israelites realized that God was delivering them because God told them that it was so. Without a special communication from God to man, man cannot properly recognize or interpret the workings of God in history.⁶

Young has previously cited G. Ernest Wright (God Who Acts), who holds that Biblical theology ". . . is a theology of recital or proclamation of the acts of God, together with the inferences drawn therefrom."⁷ But Wright ignores the fact that the meaning of the acts is divinely given in Scripture, and not left to mere human inferences.

The three forms of revelation are grouped together in Exodus 3. God's person appears in the Angel of Jehovah in the midst of the bush. God's acts are revealed in the unconsumed burning bush and in the changing of the rod into a serpent, etc. God's words of explanation are given to Moses: "You are on holy ground," etc.

REVELATION

The writer to the Hebrews tells us that God spoke in time past in "many ways." These ways or methods of revelation are the subject for consideration at this point.

The history of revelation has been divided in various ways for consideration of the method of revelation. Probably at the extremes are Oehler and J. Barton Payne. Oehler sees only two divisions, the Mosaic and Prophetic, while Payne divides the same history into ten divisions.⁸ Because of the position to be set forth in the later discussion of inspiration, this writer uses the three divisions of Heinisch, Pre-Mosaic, Mosaic, and Prophetic.⁹

The consideration of the available material concerning this study leads one away from any attempt to be exhaustive. There is a vast amount of scriptural material to be subsumed in such a study, as well as a considerable number of studies of the doctrine in the literature available.

The Pre-Mosaic Period

1. The Primal Period - the Creation to the Flood

The revelation in the primal period, as Payne observes, is mainly on a person to person basis.¹⁰ God speaks directly and almost casually to man as need arises. The O.T. opens with God speaking. The voice of God (b a t q ô l , the daughter of a voice, as the rabbis later called it) addresses matter -- "Let there be" It is addressed to Himself in inter-trinitary communion, "Let us make" It is addressed to man: "Be fruitful," etc.

During the period before the fall God appears to man in the garden by a theophany each day in the cool of the evening (Gen. 3:8). "Before the fall," writes Vos,

there was such an abiding presence of God with man in paradise. After the fall a certain remnant of this continued, though not in the old gracious form. The throne with the cherubim still stood in the east of the garden of God. God still walked with Enoch. With the flood all this is changed. God has, as it were, withdrawn this sacramental revelation-presence into heaven.¹¹

Not to be overlooked are New Testament references to prophetic ministries in this period: Abel is included by Christ among the prophets who were slain for their testimonies (Luke 11:50, 51; cf. Hebrews 11:4); Jude declares that Enoch prophesied of the coming of Christ in judgment (Jude 14).

2. The Patriarchal Period

In this period revelation is less casual than in the preceding one,¹² but may be characterized as more fleeting and ephemeral in its forms of manifestation.¹³ Revelation comes to Abraham and his descendants by theophany (Gen. 12 ff.), the Angel of Jehovah (Gen. 22:11, 12, etc.), dreams (Gen. 37:5), and by mighty acts, as the destruction of Sodom (Gen. 19). The fact that he is in the divine favor is revealed to Abram by the priestly blessing of Melchizedek. The principal names by which God makes Himself known in the patriarchal period are El-Shaddai, "God Almighty," and El-Elyon, "The Most-High God" (El is a shortened form of Elohim). The name Jehovah is known, but its full significance is to be made known later in the exodus period.¹⁴

The Mosaic Period

Geerhardus Vos characterizes the revelations of the Mosaic period as more permanent manifestations than in the previous period.¹⁵ Surrounded by the symbols of propitiation ac-

complished, God dwells in the midst of His people in a specially prepared tabernacle, the outward manifestations of His presence being the cloud and pillar of fire, the latter seemingly identified with the "Shekhina" in Exodus 40:34. Besides these, revelation came through these channels:

1) The Angel of Jehovah (Ex. 3:2). Note the problem of identifying this person, whether God Himself in His Pre-incarnate Son, or an ordinary created angel.¹⁶

2) The Name of God (Ex. 23:31). In contrast to the various personal appellations used in referring to deity, God's Name is said on one occasion to be in the Angel which leads Israel, and thus refers to His very being as that which is with them to lead them.

3) A similar expression is the face or presence of God, which is promised to be with His people.

4) In Numbers 11:17-29 the Spirit of Jehovah comes upon certain leaders of Israel, with the result that they prophesy.

5) With Prophetism thus introduced to Israel, chapter 12 of Numbers gives the locus classicus on the institution. Miriam and Aaron challenge the centrality of Moses as a prophet, saying, "Hath God not also spoken by us?" (12:2). In response God sets forth Moses as the prophet par excellence of the O.T. and distinguishes His method of revelation to him from that to an ordinary prophet. Moses is to receive revelation by his ordinary senses. To an inferior prophet revelation comes by a form of super-sensory perception, as dreams, visions, etc.

6) The great redemptive act of emancipating Israel from Egypt is a revelation of God's power on her behalf which is to be remembered in all her generations, as celebrated by the annual Passover festival (Ex. 12:14). It is the occasion for revelatory psalms, as the Song of Moses (15:1-18), and of Miriam (15:20, 21). These are precursors of the inspired songs later to be gathered into the book of Psalms.

7) In the Law of Moses itself, besides the revelatory aspects of the tabernacle, priesthood and offerings, there is to be especially noted the use of the Urim and Thummim by the High Priest to determine God's will for His people in the ordinary questions of day-to-day life. Unusual also is the example of the original tables of the law, written by God's own hand.

The Prophetic Period

The remainder of the O.T. after the Books of Moses, or Torah, is usually divided up into the "Prophets" (Nebhiim), and the "Writings" (Kethubhim), although some scholars, as Laird Harris, argue that this division is late.¹⁷ Harris argues for an original two-fold division, reflecting the New Testament designation of the O.T. as simply "the law and the prophets." Merrill F. Unger¹⁸ and Edward J. Young¹⁹ on the other hand seem to regard the distinction as in use at the time of canonization, and hold that the distinction between the two classes of books may be that the former had the office of prophet, while the latter writers had the gift of

prophet, but not the prophetic office. Whichever position is held, the corresponding idea obtains: both the Prophets and the Writings were produced by men who had the prophetic gift. (A consideration of this in more detail will be presented in the section on Inspiration.)

1. The Prophets

The group which the Massoretic text calls the "Prophets" divides into two sections, the Former Prophets and the Latter Prophets.

In the Former Prophets, consisting of the books of Joshua, Judges, Samuel, and Kings, there is usually the simple statement of fact, "The Lord said to Joshua," or "The Lord said to Gideon," etc., without any explanation of how the revelation came. In Joshua 5:13-15 God reveals Himself as "The Captain of Jehovah's Army," and in Judges 2:1, etc., the "Angel of Jehovah" manifests Himself.

In Samuel, the last judge, comes the rise of the prophets. It was he who founded the "schools of the prophets." Early men who fulfilled this function along with Samuel were Nathan and Gad. Later men were the miracle-working Elijah and Elisha, called upon to counteract the rising Baalism.

The usual classification of these prophets as "non-writing" is not valid in any absolute sense in light of I Chronicles 29:29 which states that Samuel, Nathan, and Gad wrote histories which included the acts of David the King.

The Latter Prophets is composed of two groups, the Major Prophets, as Isaiah, Jeremiah, and Ezekiel, so named because of their comparatively large books, and the Minor Prophets, often dubbed "the Twelve," Hosea to Malachi. The words of Amos would express the conviction of these prophets, both major and minor, when he wrote of his calling: "The lion hath roared; who will not fear: The Lord Jehovah hath spoken; who can but prophesy?" (3:8).

The institution of prophetism forms the basis of a study vast in itself. Note may be made of it in all the standard O.T. theologies, and in particular in Edward J. Young's My Servants the Prophets, and James G. S. S. Thomson's The Old Testament View of Revelation.

2. The Writings

The "Writings" or Kethubhim consist of our "Poetical Books," plus the remainder of the historical books, Lamentations, and Daniel. These books seem to have been written by men who, while apparently not usually considered by their contemporaries as prophets - in the sense that men like Nathan, Elijah, or Jeremiah were so considered - yet had a divinely bestowed gift of prophecy. David exclaimed, "The Spirit of Jehovah spake by me, and his word was upon my tongue" (2 Sam. 23:2). The Psalms thus produced by the Holy Spirit through David were recognized as such by Israel and treasured as part of their scriptures. Other examples of this class include Solomon, also a ruler, but a recipient of revelation; Daniel, a statesman in the court of Babylon; and Ezra, a priest. A further consideration of this subject will be presented in the next section.

Historically speaking, the institution of prophetism ceased with the passing of Malachi. But it was during the period of continuing prophetic activity that all of the books of the O.T. were produced, including the "Writings," unless we are to believe the destructive, unbelieving theories of the modern higher critics, who operate on the presupposition that the Bible is a wholly natural book, and that there can be no such thing as miracle or prophecy.

INSPIRATION

The inspiration of the O.T. is an intriguing aspect of O.T. theology, inasmuch as there is no chapter and verse in the O.T. that says even the equivalent of, "The O.T. is inspired!" Wherein, then, lies the foundation of its implied claim to be an accurate, God-given record of His self-revelation?

For Christian theology today the obvious answer is that it is established by the New Testament, - in fact, by Jesus Christ Himself, who declared that "Scripture cannot be broken" (John 10:35). It is His Apostles who give the explanation of the origin of the O.T.: the Scriptures are God-breathed, Paul tells us (2 Tim. 3:16); the prophets were borne along by the Holy Spirit, says Peter, so that no word of prophecy originated within any prophet himself (2 Pet. 1:20, 21). But even before these things were spoken by Christ and the Apostles, wherein lay the claim to inspiration of the O.T.?

The Basis of O.T. Inspiration

The inspiration and thus the authority of the O.T. taken by itself lies in its own teaching concerning the institution of prophetism: the prophets spoke the very words of God, hence when they wrote down the message, that written record was the inspired, authoritative Word of God.

That the prophets claimed to convey the words of God is taught overwhelmingly. "Thus saith the Lord" occurs over 3500 times in the O.T.²⁰ Jeremiah alone declares almost 100 times, "The word of the Lord came unto me."

Some of the prophets, as Jeremiah and Isaiah, tell of their being commanded to commit the word of the Lord to writing (Jer. 36, Isa. 30). Thomson notes the advance: "The proclaimed word is now presented under the form of the written word."²¹ Even Moses was commanded on one occasion to write "in the book" (ASV margin - Ex. 17:14).

The Prophetistic Structure of O.T. Inspiration

The O.T. reveals a prophetistic structure, in the sense that it is entirely the work of prophets, beginning with Moses.

1. Genesis

Moses, the pre-eminent prophet of his own day, was led by God to write Genesis as historical and preliminary to the record of God's dealings with Israel from Egypt to Palestine.

Indeed, the record of Exodus to Deuteronomy and even Joshua would be unintelligible without the book of Genesis. Contrary to the radical critics who date the book of origins much later and consider it to be a patchwork of conflicting records, the whole foundation of the exodus from Egypt would be sand without the historicity of the creation, fall, flood, confusion of tongues, and the promises to Abraham, Isaac, and Jacob, and the isolation of the twelve sons of Jacob in Egypt by Jehovah.

2. Exodus to Deuteronomy

The inspired historian of his own day, Moses the prophet, wrote Exodus through Deuteronomy as God communed with him directly, "face to face" (Deut. 18, Num. 12). He wrote "in the book" both the events which happened and their divinely given meaning. Thus Moses directly authenticates the first five books as inspired.

3. Joshua to Malachi

The rest of the O.T. after the Mosaic books may be affirmed to have been produced by prophets. While this affirmation is subject to some dispute, it is held by many conservative O.T. scholars to be the key to the canonicity of the O.T. books.

In the study of canonicity a chief problem is that of the threefold division of the O.T. books. In brief, what is the determining principle which placed the non-pentateuchal books in either the "Prophets" or the "Writings?" Unger discusses three critical theories: that the division represents three degrees of inspiration, that it is due to different stages or time periods of canonization, or that it is based on differences of material content. He concludes that "the threefold division is due to the official position and status of the writers and not to degrees of inspiration, differences of content or chronology."²² Unger holds that the "Writings" ". . . are thus grouped because the writers had the prophetic gift, but not the prophetic office (e.g., David, Solomon, Daniel and Ezra) [*italics his*]."²³

Edward J. Young takes somewhat the same position. He holds that

the books which belong to this third division of the canon were written by men inspired of God who nevertheless did not occupy the office of prophet. Some of the authors, however, such as David and Daniel, did possess the prophetic gift although not occupying the official status of prophet.²⁴

Concerning the "Former Prophets," Joshua through Samuel, which are actually historical books, Young writes,

When men of the status of prophets wrote an interpretive history of Israel, it may readily be understood why such a history would be accepted by the Israelitish church [*sic.*] as the Word of God. For in their interpretation of history, these authors often profess to speak as in the Name of God. These writings, therefore, are historical in character and profess to trace the hand of God in Israel's history.²⁵

It is R. Laird Harris who develops most fully this prophetic basis of canonicity and inspiration. Central to his development is his insistence that proper attention be given to canonicity in discussing inspiration: "To show what is inspired is as vital as to know the nature of inspiration."²⁶ After showing that Moses produced the first five books, Harris emphasizes the on-going prophetic function in Israel which produced other books.²⁷ He concludes that "the chain of prophets evidently wrote a chain of histories from Genesis to Nehemiah, and the writings of these prophets were accepted, one by one, through the centuries until, when the spirit of prophecy departed from Israel, the canon was complete."²⁸ He cites Josephus to this effect: "It is true our history hath been written since Artaxerxes very particularly but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time."²⁹ Harris cites further evidence from I Maccabees, The Dead Sea Manual of Discipline, and the Talmud.

It must be noted that Harris has argued for a twofold division of the canon, holding that the division of the O.T. into the Law, Prophets, and Writings is late, and that it is simply "the Law and the Prophets" in the period of canonization down to New Testament times.

On page 170 and following Harris takes up objections to this position, the main one being that "one cannot prove that all the Old Testament books were of prophetic authorship." He sets forth his disagreement with Edward J. Young, who, with Green (and Unger) suggests a distinction between prophetic office and prophetic gift. Harris challenges this distinction by noting that the New Testament writers regularly refer to the O.T. other than the Pentateuch as simply "the Prophets." Of a dozen examples in the New Testament, half are in the words of Christ Himself, who groups in the same category as "prophets" Ezra, Samuel, Job, Isaiah and Daniel. "Daniel and David," writes Harris, "are specifically called prophets in the New Testament without a suggestion of any distinction between 'gift' and 'office' (Matt. 24:15; Acts 2:30)."³⁰ In Matthew 26:56, as in other passages, "the scriptures of the prophets" refers to the O.T. as a whole. The criticism is also challenged on the basis of the Dead Sea Scrolls which use similar terminology of the O.T.³¹

A second stage in Harris' argument is that most of the books probably were actually written by prophets. David is twice called a Man of God in Nehemiah 12 (also in 2 Chron. 8:14), and this designation, as Beecher points out, is probably never used in the O.T. except as a synonym for prophet.³² Since God told Moses He would speak to prophets by a dream or vision, or through seeing the similitude of the Lord (Num. 12:8), Joshua, Solomon, Daniel and others would fit this description of a prophet, even by the evidence which has come down to us. And since this "practical and reasonable test of canonicity . . . could have been applied by all the generations of the Jews," we may assume that even Judges, Ruth, Chronicles, Ezra, Nehemiah, Esther and Job were not admitted until such a test was applied in their day.³³

By way of comparison, it may be seen that these men differ on whether there were originally two or three divisions of the Hebrew canon, and to what extent books now classified as "Writings" may be ascertained to have been written by "prophets," and whether there were official and non-official prophets. On the other hand, they agree that the O.T. is essentially the production of men who had the prophetic gift, and were inspired to record the very Word of God. This latter concept, as we have stated, is the essence of O.T. inspiration.

Several things may be noted at this point. First, the fact that the Septuagint does not have the threefold division observed by the Massoretic text may be strong evidence that the distinction was not made at the time the books were recognized as canonical. Archer warns against making deductions concerning the canonization of the books based on the divisions of the Massoretic text, since this division "is obviously not pre-Christian in its origin."³⁴ Thus one might argue that the Massoretes merely organized the books into divisions based on the authors whom they recognized as being "official" prophets, and classified all they could not so recognize (with the exception of some such as Lamentations which was used for liturgical purposes and was therefore classed with the Megilloth, even though Jeremiah, an official prophet, was known to be its author) as being "Writings." Thus Unger's argument makes too much of the late opinion of Massoretes in determining the early process of canonization.³⁵ There are, however, references in the pre-Christian Apocrypha which might be used to argue that besides the books of Moses and the prophets there were "other books of our Fathers."³⁶

Another point is that it does seem to this writer that a case might be built for distinguishing between men like Daniel and David, who had a prophetic gift and were so used by God, while their main function lay in another realm, and men like Nathan and Isaiah, whom we can think of in no other official way but as a prophet to their nation. Whether this distinction can be shown to have been consciously employed in the minds of the Hebrew people from the time of Samuel to Malachi is another question.

A last point in this connection is that the words of Christ in Luke 24:44 do not necessarily demand a threefold division of the O.T. canon. Even Unger, who otherwise holds a threefold division, suggests the possibility "that Jesus used the terminology in special reference to the Psalms only, as containing notable Messianic prophecies."³⁷

The Centrality of Moses

The prophetistic structure of O.T. inspiration places Moses squarely at the center of O.T. authority. It has been previously noted that Moses directly attests the first five books of the O.T. He also predicted the on-going prophetic institution, with tests for determining a valid prophet! Deuteronomy 13:1-5 shows that a valid prophecy must agree with what has been previously revealed in the Law. Likewise, Deuteronomy 18:9-22 insists that some prediction of a prophet must be fulfilled to validate the prophet. Thus Moses indirectly validates or authenticates the continuation of revelation through the prophets who meet these standards and thus prove their genuineness.

A further evidence of Moses' centrality in this prophetistic schema is the fact that the prophets continually pointed back to Moses in their own messages. Their main function was not to add to or change the legislation, but to call the people back to the Mosaic Law (e.g., Mal. 4:4). Likewise, the great events of the future they predicted were seen to be on a par with the great acts God had done for Israel through Moses. They lived, as it were, in a valley between the peaks of Mosaic and eschatological glory.

Besides looking back to Moses the prophets saw in each other the very spokesmen of God. Throughout the prophets lies a silver web of cross-references in which prophets viewed

each other as speaking God's word. While a complete study of this phenomenon would require a volume, a few examples may be cited: Joel 2:32 quotes Obadiah 17, "as Jehovah hath said." Isaiah 2:2-4 cites Micah 4:2-4 as the equivalent of a vision from God. Jeremiah 26:18 quotes Micah 3:12 as God's prophet. Daniel 9:2 cites Jeremiah as authoritative prediction. Jeremiah cites several Psalms.

Comparison of Old Testament and New Testament Patterns of Authority

The N.T. pattern of authority parallels the O.T. It likewise centers in one person, Christ.

1) Christ Himself validates the O.T. by such statements as, "The Scripture cannot be broken," "The Holy Spirit by David said," etc.

2) In His own prophetic ministry He predicted the writing of the New Testament, in particular, the record of His own ministry among His disciples. In John 14:26 He stated that the coming Holy Spirit is to bring to the remembrance of the Apostles all the things He said to them. To those later led to write the Gospels we can see in this the promise of a Spirit-enabled recall. In the case of Matthew and John this operated directly as they wrote. In the cases of Mark and Luke, it operated in those "eyewitnesses" from whom they received their information.

3) Christ also seems to have predicted the writing of the epistles in this verse as well as in John 16:13 and following. He said of the Comforter, "He shall teach you all things;" "He shall guide you into all the truth. . . . He shall take the things concerning Me and declare (them) unto you." The truths concerning Christ's person and work as revealed in Romans through Jude are encompassed here. And in John 16:13 Christ also promises that the Holy Spirit will show them "things to come." Here is a promise of the eschatological features of such books as Thessalonians, Peter, and Jude, and supremely, of the Apocalypse.

The O.T. similarity to this pattern is striking:

1) Moses, the central figure, to whom God revealed Himself as to no other, wrote Genesis and thus directly validates the inspiration of the record of events before him.

2) He is the central figure of Exodus to Deuteronomy and himself wrote or directed the writing of these books.

3) Moses was divinely gifted to look ahead to the coming of more truth and predicted in Deuteronomy 18 the coming of a series of prophets who would continue to speak for God, in short, the on-going prophetic institution. Each true prophet who arose in Israel could thus, in part, at least, look back to Moses for his authority in speaking.

In keeping with this pattern with its centrality of Moses, it is interesting to note the "build-up" which Moses is given by God in the eyes of the people. In Exodus 33:7-11 every eye is upon him as he goes to commune with God. In the books of Exodus to Numbers God deals directly and immediately with every challenge to the centrality and leadership of Mo-

ses. The key passages here are Numbers 12, where Miriam leads a challenge to his prophetic pre-eminence and is made a leper, and later in Numbers 16, where Korah and his company challenge his authority, with the result that the ground swallows them up.

A further validation lies in the specific comparison between Moses and Christ made in the New Testament. John 1:17 states that "the law was given by Moses, but grace and truth came by Jesus Christ." Here both sides of the comparison refer to a revelation from God, one centering in Moses, the other in Christ. Hebrews 3:2-6 referring to Numbers 12:7, declares that "Moses truly was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son" The teaching seems to be that as Moses, though a mere servant in God's "house," predicted the coming of more revelation which was authoritative, how much more to be heeded is that which Christ predicted would be given, since He is the Son over God's "house." Compare also Hebrews 2:1-4 for the same parallel of the revelation in the O. T. with the New Testament.

Conclusion

The inspiration of the O. T. is found in the O. T. doctrine of prophetism. Since God used prophets to speak for Him, when He led them to write, the product was the written Word of God. Like Christ in the New Testament, Moses authenticated by prediction the continuing prophetic institution. This continuing stream of prophets wrote the books of the O. T.

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CHRISTIAN PHILOSOPHER

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INTRODUCTION

In the first centuries of the Christian era, the Hebrew-Christian religious tradition met an "outside world" of thought and culture. The meeting had the force of head-on collision. To be sure, there had been days in Egypt, there had been interaction with the great world empires of Assyria and Babylon, there had been resistance to the Hellenization of the Near East after Alexander; but the collision in the days of the early church was unique. Christianity with a then developing world-mission outlook was dispersed throughout a thoroughly Hellenized Roman Empire.

The net result of the first contact of Christianity with Greek philosophy--especially in the form of Neo-Platonism--was a two-fold development within the Christian church. One new development was the formulation of a systematic statement of doctrine. The other, the development of a systematic apologetic.

It is the apologetic with which I am here concerned. In those early days the church was forced to come to terms with philosophy. The relationship which Christianity will bear toward philosophy was a vital problem in those days; it has been a significant item of discussion through the history of western philosophy; it remains for the church today among its greatest unsettled issues.

Statement of the Problem

In its most simple form the problem with which I am concerned is the relationship between faith and reason. It is an epistemological problem. It has exceedingly far-reaching practical consequences. For example, in trying to straddle the fence one is likely to find oneself in difficulty on one hand with a church that views philosophy at best as a tolerable nuisance, and at worst as a demonic enemy; while on the other hand, ridiculed by philosophers who regard one's theism as outmoded at best, and at the worst as downright anti-intellectual.

The very juxtaposition of "Christian" and "philosopher" as in the title of this paper strikes many Christians and philosophers as odd. I can not believe that the disjunction be-

tween Christianity and philosophy is as radical as either the church or modern philosophy has made it appear. I frankly subscribe to a position which sees all truth as one coherent body, whether derived by faith through properly interpreted revelation, or by reason through properly critical observation.

The Problem in Historical Perspective

Historically, the church developed four classic answers to the problem. In the order of their appearance they may be illustrated by reference to the thought of Tertullian, Origen, Augustine, and Aquinas.

Tertullian

Tertullian emphasized faith at the expense of reason. "I believe," he said, "because it is absurd." He was doubtless afraid to subject his belief to philosophic scrutiny. Representative of his thinking is this example:

The Son of God was born. I am not ashamed of it because it is shameful; the Son of God died, it is credible for the very reason that it is silly; and, having been buried, He rose again, it is certain because it is impossible.¹

Philosophers sometimes speak of Christianity as though this were its only apologetic.

Origen

Origen of Alexandria took the opposite extreme. So concerned was he to make Christianity palatable to the philosophic world that he threw out the baby with the bath water. His Christianity, reinterpreted in terms of Plato, was equally disgraceful to Plato and the church.

Christians sometimes speak as though this is the inevitable result of an attempted reconciliation.

Augustine

The first serious attempt at a synthesis was that of Augustine. Knowledge leads to faith; faith leads to understanding. The two continually cooperate. "Faith is understanding's step; understanding is faith's reward." Faith, for Augustine, is an act of the whole man, including intellectual, emotional, and volitional elements. Augustine believed that all right reason may, by the enlightened mind, be fitted into a framework of Christian philosophy. He encouraged the development of a Christian world and life view--a Christian Weltanschauung. Without endorsing the Augustinian epistemology as such, Augustine's synthesis of faith and reason should certainly be regarded as the starting point on which any contemporary answer will be built.²

Aquinas

Thomas Aquinas thought he was a good Augustinian. He set out to revise Augustine for his own generation. Part of his "minor revision" was a redefinition of faith. Faith, for Aquinas, is mere intellectual assent to that which is revealed, not an existential committal of the whole soul to God. I see in these analyses of faith the major difference between the Roman Catholic and Protestant philosophies of religion. Augustine viewed faith and reason as cooperating at every step in the knowing process. Aquinas separated the two, putting them into two different houses. For Aquinas, human reason is completely competent within its subject limits. These limits include the competency of human reason to demonstrate the existence and essential nature of God, and the freedom and immortality of the soul. Beyond that we are dependent for religious knowledge on revelation and the propositions so received are accepted by faith.³

Contemporary evangelical thought on the subject tends to vary. At the one extreme, some exponents seem to press Augustine into a Kierkegaardian position. At the Thomistic extreme, some so emphasize the unaided powers of human reason as to press toward a Cartesian position. Various gradations appear in between.⁴

Those Christians today who scorn the apologetic task in deference to "faith alone" restate the unacceptable position of Tertullian. Those who would argue men into the Kingdom restate the unacceptable position of Origen.

It is evident that the relationship one posits between Christianity and philosophy is dependent upon one's understanding of the nature of each. I have therefore outlined the task of philosophy, the essence of Christianity, and the necessary relationship between the two. I have concluded the paper with a challenge to every thoughtful believer.

WHAT IS PHILOSOPHY?

The Difficulty of Defining Philosophy

Reading the remarks with which writers of philosophy texts preface their definition of philosophy it is not hard to form the opinion that defining philosophy is one of the hardest problems philosophers face. An impression of this sort would not be wholly unwarranted, especially in light of the effort by many contemporary philosophers to redefine completely the scope of philosophic investigation.

The problem is that philosophers have come from such different backgrounds and discussed such a wide variety of topics that if one describes what philosophers have done, the description is likely to be too restricted; someone who wanted to be called a philosopher might be left out. On the other hand if one describes how to philosophize the definition would probably be so broad and vague as to be worthless. Albert Levi takes the position that it is better to be too broad in an analytic definition and then, as by ostensive definition, say, "Here are 35 examples, read them." Accordingly he defines philosophy as "reflection upon experience."⁵

Philosophy's Two-Fold Task

In a well known section of his work, Scientific Thought, C. D. Broad distinguishes two distinct tasks of philosophy. One he calls critical philosophy; the other speculative philosophy. The former is concerned with analysis of the meaning of concepts and criticism of the validity of beliefs. The latter is the systematizing function, the object of which is:

to take over the results of the various sciences, to add to them the results of the religious and ethical experiences of mankind, and then to reflect upon the whole. The hope is that by this means we may be able to reach some general conclusions as to the nature of the universe, and as to our position and prospects in it.⁶

To outline the scope of philosophy in terms of Broad's distinction, one would assign the disciplines of logic and epistemology to the critical aspect; ontology and axiology to the speculative. That is to say, all the interests of philosophers may be seen in terms of two goals: (1) the goal of accuracy and clarity achieved through criticism, and (2) the goal of comprehension and coherence achieved through systematization.

WHAT IS CHRISTIANITY?

There is a convenient refuge to which we all now and again delight to retreat. We betray our withdrawal by such statements as, "Well, my opponent really doesn't understand my position. If he did he would certainly see things my way." In order to show the folly of this escapism I have chosen to define Christianity by citing the analysis of Edwin A. Burt, professor of philosophy at Cornell University--a humanist.

God created the world as portrayed in the book of Genesis, and Adam as the progenitor of the human race; Adam was given the power both of obedience and of disobedience to God's commands. As a result of Adam's sin under the temptation of the devil, all his descendants fell under the control of sin too; all inherited a fleshly, corrupt, and hence mortal nature. When, therefore, God revealed the details of his law to the world, selecting the Hebrew people as a special medium of the revelation, man was unable to be faithful to it. Dominated by his sinful nature, he continued to disobey and to merit still more deeply God's displeasure; all that the law could really do in view of his corrupt inheritance from Adam was to tantalize him with an unattainable pattern of righteousness and thus make him poignantly conscious of his impotence to conform to it.

But God had foreseen this tragic result and being moved by mercy and love as well as by justice, he had prepared a way of salvation for those whom his grace should elect. In the fullness of time Christ Jesus, a divine being and God's agent in the original creation of the world, was destined to appear in human form and carry out this plan of salvation through his death and resurrection. When he did so appear, he gave as wondrous an example of humility and obedience as Adam had given of pride and disobedience; "he

was obedient unto death, even the death of the cross." Just then, as in Adam all men sinned and fell under the bondage of corruption and death, so in Christ can all be made alive, replacing their fleshly and mortal nature by a holy, spiritual, and immortal one. To be sure, not all persons are impelled to turn to Jesus in saving faith; only those whom God has fore-ordained to salvation become actual beneficiaries of his redeeming work. But these are drawn from Gentiles as well as Jews, from the poor as well as the wealthy, from slaves as well as free men. There are no distinctions of privilege in Christ Jesus.

Faith is the inward act of submission to the transforming power of Christ; baptism is the external sign of sharing in his death and his resurrection to eternal glory; and participation in the divine nature is often symbolically reenacted in eating the bread and drinking the wine of the Eucharist. Strictly speaking, the Christian no longer lives, himself, at all. It is Christ that lives in him, and his presence is made evident in daily life by the fruits of joy, patience, purity, hope, and especially love toward God and man. To the one who thus lives in Christ all things work together for good here below, and he is blessed with the assurance of immortality in the life to come.⁷

Metaphysical Presuppositions

Given the definition I have cited from Burt, it is clear that Christianity presupposes certain metaphysical ideas. The existence of nature, man, and God are assumed. That man, as we find him, is in some sense to be understood in terms of the effect of sin is further presupposed. Most significant is the interaction which is presumed between the divine realm and the realm of man. In Burt's definition this interaction involves (1) creation, (2) revelation, (3) incarnation, and (4) redemption.

The Truth-Claims of Christianity

In addition to its metaphysical assumptions, Christianity is so addressed as to involve certain epistemological matters. Most obvious of these is that Christianity claims to be true. Its truth-claims extend to all Biblical assertions whether they involve God or man, history or science, miraculous events or supernaturalist doctrines. In other words, Christianity claims to present a revelation from God not only in the sense of a personal communication but as a body of propositional truths.

From this I draw two corollaries. One regarding the nature of Christianity; the other regarding the nature of Christian faith. First, Christianity is not mere fideism. Neither is it mere philosophy. Christianity does not consist of religious experience alone, nor is it to be regarded as a mere system of value judgments à la Ritschl. Rather, Christianity is a religion of revelation and redemption centering in the historic person of Jesus Christ, providing both objective truth and the good life.⁸

Likewise, Christian faith, properly understood, is neither mere emotion on the one hand,

nor is it mere intellectual assent on the other. Faith in the Biblical sense is a committal of the whole personality to a known object. It is neither irrational nor supra-rational but a reasoned and reasonable response. Paul, for example, said, "I know whom I have believed" (II Tim. 1:12). Christians are likewise encouraged to give "a reason for the hope that is in you" (I Pet. 3:15).

The Exclusivism of Christianity

A characteristic of Christianity that has doubtless been the chief factor in making Christianity and philosophy appear mutually antagonistic is the exclusivistic claim. People tend to tolerate other people's views. We even admire a person who "stands up for what he believes." When, however, one claims that his religion is right and all others are absolutely wrong, there is no end to the ill-will. Fortunately a presuppositional and exclusivistic approach need not deter one from the philosophic task. The facts are that no philosopher approaches his task without presuppositions. All the objectivity claims of the philosophers to the contrary notwithstanding, world views are chosen rather than proven. This, however, is no reason to withdraw from the philosophic task; it is all the more reason to be actively engaged in it.

IS THERE A CHRISTIAN PHILOSOPHY?

Christian philosophy is an intellectual venture which is necessarily undertaken whenever a man who is endowed with philosophical tastes, gifts, and temperament believes the Christian Faith. I use the word 'necessarily,' because such a man cannot believe with the whole of his being unless he believes in a philosophical and intellectual manner. There are indeed diversities of gifts and temperaments, but of all Christians it is true that genuine personal faith must mean the deliberate surrender and dedication of the entire personality to the service of God. The philosophical type of man must thus choose between being a Christian philosopher and not being a Christian at all.⁹

I have tried to define philosophy and Christianity in such a way as to make the opinion of Casserley (cited above) apparent. In the interest of clarity I shall elaborate a bit on this relationship.

Areas of Common Involvement

By definition, Christianity and philosophy are not coextensive. There are, nonetheless, large areas of common involvement. To say that the Christian position has historically been at odds with differently oriented philosophies is of no more moment than to say that David Hume was not in total agreement with the philosophy of Rene Descartes.

Philosophy is concerned with the pursuit of meaning. The concepts of our religious experience are no less worthy as a field of investigation in this regard than our concepts in any other area of experience. Likewise the beliefs of Christianity are to be subjected to the same

critical tests for validity as those of any alternative system. I do not deny that the Christian church has had its share of obscurantist folk; but then no group desires to be judged by the lunatic fringe that becomes attached to it. Rather, the true Christian community has never really forsaken the task of apologetics. It has sometimes proceeded with inadequate tools, unenlightened zeal, or confusion between the task of apologetics and that of evangelism; but in their finer hours Christians have gladly embraced the challenge of submitting their faith to examination with respect to the legitimacy of their presuppositions, the consistency and coherence of their logic, and the adequacy of their conclusions. I not only believe that true Christianity will bear such scrutiny but that it is an essential task of the Christian community to thus criticize its own system.

The greater tension between Christianity and philosophy has not arisen in the area of criticism, but rather in the area in which the presuppositions of Christianity collide with the musings of speculative philosophy. Several observations seem pertinent here.

(1) As suggested above, world views are deliberately chosen. This by reason of their presuppositional nature. An evolutionist, for example, presupposes--among other things--that life originated from non-life. The theist, on the other hand, presupposes that there exists an eternally-living creator of life. At this point one does not prove, he chooses. I might say that my view exhibits greater inner consistency than yours, that my position has a greater degree of workability than yours, or that my theory is more psychologically necessary and satisfying than yours. Such judgments have a place: they certainly do not constitute proof in the sense of a geometric demonstration to which we affix our Q.E.D.

(2) Christianity is not necessarily bound to a particular philosophic framework. To be sure, the Christian will always be a theist; but Christianity is not philosophy, the Bible is not a philosophic textbook, and in point of fact, the Christian church has historically had representatives in quite opposing philosophic traditions. We have already cited Augustine and Aquinas on faith. One could hardly hope for a better example of the adaptability of Christianity than these two as they embraced respectively the philosophic idea of Plato and Aristotle.

(3) An objector might ask, "But is not Christianity a tightly closed system? How can you talk about the development of a Christian view in the same breath with speculative philosophy?" To this I would respond: If you mean that Christianity is irrevocably committed to certain propositions sine qua non, yes, the system is closed. The assertion that Jesus Christ, a theanthropic person, died substitutionally for me in just satisfaction of divine law and that he subsequently rose bodily from the dead and ascended into heaven is such a proposition. It has metaphysical, historical, scientific, and moral implications, and with its denial Christianity ceases to be Christianity, rightly so-called. However Christianity is certainly not closed or static in the sense that it does not admit of development, refinement, organization, clarification or simplification. At every level--liturgy, theology, formal organization, sectarian and denominational development--Christianity has, throughout its history undergone profound change, continually and intentionally. At the same time Christianity, rightly so-called, has preserved those essentials which mark its continuity with the New Testament church. A certain tentativeness therefore attaches to the present status of Christianity as

well as to that of speculative philosophy. A certain harmony also exists in their respective search for organization and systematization of the data of our experience, natural and religious.

Biblical Restriction

In coming directly to the question I have posed, Is there a Christian philosophy?, I would first clarify the question by restatement. To speak of "a Christian philosophy" as if there were one systematic approach to the questions of philosophy that might be called "the Christian philosophy" is contradictory. No such system exists, nor could exist. Christianity is simply not that parochial. On the other hand, to speak of constructing a system which is both philosophically satisfying and in harmony with the Christian position is not only meaningful, but is a valid expression of the ultimate task of every thoughtful Christian.

The Christian community has recognized the Bible as authoritative in all matters of faith and life. Protestant Christianity has expressed this respect in terms of "a final and sufficient authority for doctrine and practice." All branches of Christianity have at least acknowledged the Bible as an authority. Now the Biblical writers were not philosophers, at least not in the technical understanding of the term. Paul had more of the knack for analysis and systematization than others, but even he did not address himself directly to the traditional philosophic problems. Neither was the Bible addressed to a philosophically oriented audience. It contains no systematic statement of a philosophic position, or for that matter even a systematic theology. Nevertheless, the Bible viewed as a whole does exhibit a certain implicit philosophic framework. The Christian therefore acknowledges certain restrictions under which he works by reason of his prior commitment to an authority. For example, in ontology, the Christian commitment demands that one work out a position based on an underlying theism; in epistemology, a Christian may be expected to argue for a dualistic realism, Bishop Berkeley to the contrary notwithstanding; and in ethics, the Christian will certainly argue against relativism. This is not to say that there is not a great deal of work to be done in explicating a Christian view--there certainly is. Neither is it supposed that easy and final answers are available to life's most profound questions. Rather, the Christian philosopher will recognize the bias with which he begins and strive to take that bias into account in his thinking. After all, no one proceeds with strict logical objectivity. The best we can do in this regard is to acknowledge our prejudice and presuppositions frankly and honestly.

Some Recent Examples

A generation ago, when the Christian church in the U. S. was so completely overwhelmed by theological liberalism, it was well nigh impossible to find examples of serious attempts at synthesis between philosophy and what I have referred to as Christianity, rightly so-called. The names of B. B. Warfield, James Orr, and J. Gresham Machen stand out as notable exceptions.

Today the situation is encouragingly different. Not that the church has just produced as Aristotle or Hegel, but then we are not altogether without representatives. This may be illustrated by reference to the late archbishop of Canterbury, William Temple's Nature, Man,

and God; an extensive four-volume work, A New Critique of Theoretical Thought by Herman Dooyeweerd of the Free University of Amsterdam, together with an introduction to that work by J. M. Spier, An Introduction to Christian Philosophy; A Christian View of Men and Things, by Gordon Clark of Butler University, and also his Religion, Reason, and Revelation; Warren Young's A Christian Approach to Philosophy; and E. J. Carnell's Philosophy of the Christian Religion and An Introduction to Christian Apologetics.

THE FUNCTIONS OF A CHRISTIAN PHILOSOPHER

Given this possibility of cooperation, what then are the goals of a Christian philosopher? In what areas may he be expected to make a meaningful contribution?

Theology and Apologetics

Above all else the Christian philosopher will contribute to Christian theology. He will also aid the church in its apologetic function. In theology he will employ his skill in analysis and criticism; in apologetics he will use the tools of synthesis and application.

As suggested above, the concepts and beliefs of Christian theology demand the same analysis with respect to their meaning and validity as our concepts in any other area. No theologian begins *de novo*; he does not work in a vacuum. Rather, he brings to his task a long history of theological and philosophical discussion and debate. Therefore, just as it is with any "pure" philosopher, the basic raw materials for the Christian theologian are the given results of centuries of historical contributions. Furthermore, the point is well taken that "no difficulty emerges in theology which has not previously emerged in philosophy."¹⁰ Therefore, the Christian philosopher will bring to bear on theology that clarity and precision of understanding, that penetration of insight and criticism without which theology will atrophy.

Likewise, for the apologetic task, the skill of the philosopher is indispensable. The task of drawing out the implications of Christian theology for a comprehensive world and life view is staggering. To properly relate the principles implicit in Christianity to the whole range of problems explicit in any given culture demands the very utmost that any man could offer. We have scarcely scratched the surface in this regard. Whatever impact the church will make on the problems of the society in which it functions--exclusive of its evangelistic thrust--will be dependent upon its production of men who, like Augustine in his generation, are able to see the relevance of Christianity to culture and to communicate the same adequately.

Philosophy and Culture

One who is accurately characterized by both substantives, Christian and philosopher, is no less one by being the other. A Christian philosopher will therefore perform the same tasks in philosophy, as such, as would any other philosopher. The only difference is that the Christian proceeds with a fundamental conviction that,

a genuine Christian philosophy is possible, willing to submit itself to the

most rigorously conceived metaphysical tests, and capable of emerging from such an ordeal well ahead of its competitors.¹¹

CONCLUSION

The Challenge

The question of the relationship of faith and reason is one that must be faced by every thoughtful person. We have defined Christian faith as a commitment based, among other things, on rational considerations. For the Christian, therefore, the question is psychologically compelling. Not that every Christian carefully thinks through the problem and writes out a solution. But every one does betray his own conclusion in his actions toward God and the society in which he lives. For the non-Christian philosopher the question is likewise compelling. If he is to explain adequately all human experience he must give some account of the moral and religious experiences of men. If he denies the existence of the God from whom Christians claim to derive such experience, the very denial requires a committal based on personal choice.

It seems to me that the one factor which hinders the successful solution to the problem is fear. Christians are notoriously afraid of the truth. This is sad when Jesus himself claimed to be "the truth." But like all men, whatever truth we have we hold in a bundle of cultural accoutrements--and with what tenacity do we cling to our accoutrements! Non-Christians likewise fear the truth which Christianity claims to possess:

The hedonist fears reduction to a negative, Sunday School manner of a life; the lover of bread the choking off of material rights; the positivist the corrupting of scientific verification; the philosopher the imposition of extra-rational revelation; the humanist the swallowing up of the dignity of man; the finitist the loss of goodness; the universalist the loss of love; the Roman Catholic the loss of authority; and the existentialist the loss of creativity.¹²

Jesus told a group of very religious people that when they knew the truth the truth would make them free. It would seem therefore that to whatever extent we remain bound by prejudice and fear, to that extent the truth has not yet penetrated.

Christ and Culture

Apart from its bearing the act of saving faith, the most relevant implication of the faith-reason question is its bearing on the relation of the church to the society in which it functions. We have indicated that the thoughtful Christian will take as a prime objective the duty of relating the Christian gospel to the problems of his society. A classic study of the positions the church has historically taken on this issue is Christ and Culture by H. Richard Niebuhr.¹³ Five representative attitudes are examined in careful detail. The fifth, "Christ the transformer of culture," is the position of Augustine and is rooted in his view of faith.

Christ is the transformer of culture for Augustine in the sense that he

redirects, reinvigorates, and regenerates that life of man, expressed in all human works, which in present actuality is the perverted and corrupted exercise of a fundamentally good nature.¹⁴

The problem is to convert culture not to replace it. Every area of culture is subject to Christ's transforming power. This is possible because Christ is the supreme ruler over every phase of human activity.

DOCUMENTATION

¹Frank Thilly and Ledger Wood, A History of Philosophy (New York: Henry Holt and Co., 1958), p. 167.

Material for Augustine's position on faith and reason is found in The City of God, Bk. XI, Chap. 2; Bk. XIX, Chap. 18; in his essays, "Of True Religion" and "The Usefulness of Belief;" and in B. B. Warfield, "Augustine's Doctrine of Knowledge and Authority," The Princeton Theological Review, Vol. V, #3 (July, 1907), 353-397.

²The Thomistic position on faith and reason is elaborated in the Summa Contra Gentiles, I, 1-8.

³Arthur Holmes, Christianity and Philosophy (Chicago: Inter-Varsity Press, 1960), p. 25.

⁴Albert William Levi, Varieties of Experience (New York: The Ronald Press, 1957), p. 3.

⁵Cited in Melvin Rader, The Enduring Questions (New York: Holt, Rinehart and Winston, 1962), p. 13.

⁶Edwin A. Burt, Types of Religious Philosophy (New York: Harper and Brothers, 1951), pp. 37-38.

⁷Holmes, op. cit., pp. 12-13.

⁸J. V. L. Casserley, The Christian in Philosophy (New York: Charles Scribner's Sons, 1951), p. 11.

⁹Sir William Hamilton, cited by Holmes, op. cit., p. 35.

¹⁰Casserley, op. cit., p. 255.

¹¹E. J. Carnell, A Philosophy of the Christian Religion (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), p. 512.

¹²This is available in paperback in the Harper Torchbook Series. H. Richard Niebuhr, Christ and Culture (New York: Harper and Brothers Publishers, 1951).

¹³Ibid. p. 209.

BOOK REVIEWS

THE GRACE OF GOD. By Charles C. Ryrie. Moody Press, Chicago, 1963. 126 pp., \$2.50.

Many segments of the church since New Testament times have been disturbed concerning the matter of grace versus sin. Dr. Ryrie has written a book that can do much to clarify the subject of God's grace.

Never overwhelmingly technical like some of the deep nineteenth century systematic theologies, The Grace of God is a practical presentation.

Whenever exegesis of key Old and New Testament words is required Dr. Ryrie does this with skill. Definitions are brief, eliminating confusion which often arises from lengthy, multiple explanations of terms.

Chapter III, "Display of Grace in the New Testament," is a pleasing panorama of the doctrine of grace in the New Testament books. The five main divisions include the Gospels, Acts, Pauline Epistles, Hebrews and General Epistles. The summary at the end of the chapter gathers together the main points to be considered.

In the final chapter, part III, "Law of Christ," is one of the most helpful treatments of the subject that this reviewer has read. The illustration in the final paragraph on page 113 is a graphic summary of the chapter. Two appendices: "What is Legalism?" and "What is Liberty?" must not be overlooked. Footnote 1, page 93, is a fine reference to Dr. McClain's booklet on law and grace. Inclusion of a bibliography would enhance Dr. Ryrie's book.

BENJAMIN HAMILTON

Grace Theological Seminary

NEW TESTAMENT COMMENTARY, EXPOSITION OF PHILIPPIANS. By William Hendriksen. Baker Book House, Grand Rapids, Michigan, 1962. 218 pp., \$5.95.

This book is but another step in the prodigious task Dr. Hendriksen has set before himself, the writing of a complete New Testament Commentary. The author, who is recognized as a conservative theologian, pastor, and teacher of note, shows his keen insight into the Scriptures and their practical purpose. The entire commentary should be a most helpful addition to any Bible student's library.

After thirty-eight pages of excellent introductory material to set the stage, the epistle is approached as a personal letter from Paul to his beloved friends in Philippi. No central theme is found, but rather, the many facets to the character of the apostle are brought to light. He is seen as The Joyful Servant, The Optimistic Prisoner, The Humble Cross-Bearer, The Thoughtful Administrator, The Indefatigable Idealist, The Tactful Pastor, and The Grateful Recipient.

Each section of the epistle is treated in a similar manner. A brief summary and outline precede the author's own translation. A verse-by-verse comment follows, structured by an enlarged outline. Critical matters are handled by footnotes, thus avoiding any disruption of the main thread of thought. The summary is enlarged into a "synthesis" at the close. This manner of treatment will be found in the other books of the author's New Testament Commentary. Frequent references are made to other works and an extensive bibliography is to be found at the close of the book. Hendriksen has listed what he feels are the three most helpful sources in a "Select Bibliography": those of

Calvin, Lightfoot, and Vincent.

The Greek text is used expertly, the treatment of the great Christological passage in chapter 2 is excellent, and there are many other commendable features such as a discussion of "What is the Gospel?" with its Old Testament implications, pp. 81-85. One will need access to Dr. Hendriksen's other New Testament Commentary volumes to follow him completely for there are a number of matters in them referred to for extended comment. This may be looked upon as a disappointment that all is not contained in one book, or else as an incentive to purchase the author's other works.

This volume finds a welcome place in the reviewer's library and is heartily recommended to all others who desire more light on this epistle of Paul.

STEPHEN C. DEARBORN

John Brown University

THE EPISTLES TO THE THESSALONIANS. By Charles M. Horne. Baker Book House, Grand Rapids, 1961. 78 pp., \$1.50, paper.

Good exegetical books on the Thessalonian epistles are rare. This work by Charles M. Horne, instructor at Moody Bible Institute, will be profitable to the readers of the Grace Journal. A graduate of Grace College and Seminary, Dr. Horne has packed a wealth of material into these seventy-eight pages. His exegesis is true to the Greek and his doctrine follows evangelical thought.

The introduction is concise and adequate. The outlines are practical and unforced. In following his outlines and clearly marking off his thoughts in the text, the author has given the reader a real boon for easy reference. Although a full original text is not given, the important Greek words are

noted, translated, and exegeted. Words without an attestation of manuscript evidence are also noted.

Dr. Horne is able to deliver to the reader the heart of the message. He makes appropriate exhortation and manifests a devotion to the Scripture and the Saviour. This work breathes of scholarship; yet it is full of blessings for the reader's soul. The author gives all the essentials on the epistles that are found in books twice the number of pages and cost of his work. In presentation of several discussions, the author gives both sides of an issue. He does not always take sides. Dr. Horne makes a rather full statement on the various interpretations for a dichotomy view of I Thessalonians 5:23 (pp. 53, 54). Perhaps a fuller statement on the view of trichotomy might improve this section. The author regards as impossible an identification of the "man of lawlessness" (2 Thess. 2), or the restraining factor (2:6) and person (2:7).

A short bibliography is given at the first of the book following the introduction and preceding the outline of I Thessalonians. There are no indexes of subject-words and no footnotes. There is no conscious borrowing from the works of other men. This book is a part of the Shield Bible Study Series by Baker Book House. Those who study this manual will come away with a deeper appreciation for the Thessalonian epistles and a more watchful eye for His coming.

JAMES H. GABHART

Union Gospel Church
Waterloo, Iowa

THE FIELDS AT HOME. Edited by Peter F. Gunther. Moody Press, Chicago, 1963. 283 pp., \$4.50.

In twenty chapters written by more than

eighteen authors, Mr. Gunther has compiled the most valuable and usable home mission facts and statistics ever published in one book. The documentation and bibliography are excellent.

Because of his long experience in home mission work the editor is well qualified to produce such a book. His wide travels among the various missions here in America have enabled him to gather vast stores of information.

In the first chapter, Mr. Gunther logically begins by strongly emphasizing the spiritual needs of many neglected classes in our nation. This will help to increase the missionary vision of many believers who find it difficult to think of America as a mission field.

Since the average Christian will not take time to secure or read books dealing with the specific needs of such ethnic groups as the American Indian, the Spanish-American, etc., and other specially needy fields such as the inner-city of our great urban areas, this book meets a very special need.

The cosmopolitan nature of America's population appears clearly in the book. The writers show how foreign groups have brought their religions with them to America to further confuse the religious "melting pot" we have now. Many of these foreigners are missionaries for these religions. The need for qualified missionaries here who are schooled in the culture, religions and languages of these special groups is stressed.

Alaska and Hawaii, about which many Christians know little as far as their spiritual need is concerned, are shown to be challenging mission fields. The American church has had some difficulty in including these two new states in its missionary vision.

It is commendable that the editor has been able to incorporate so much about so many mission needs with such excellent descriptions in so short a book.

Those who aspire to a home mission ministry will find splendid guidance in chapter 3 written by Harold R. Cook. In fact, any pastor or missionary to any part of the American mission field will glean spiritual profit and practical guidance and stimulation from this chapter.

One thing more we could desire in the book is a brief and concise treatment of church extension as chapter two or three. It is not the basic purpose of the book to discuss this and yet, in a real sense, this is home missions and the extension of the church must continue else all of the excellent material on specialized ministries will be of little use because the missionary resources may not be available to evangelize. The men and money come from local churches.

This book should be in the hands of every pastor. First, it will reveal to him the urgent, needy mission field at his threshold. Second, it will give him valuable help in directing young talent into this mission field from his church. Third, it will be a valuable source of research material.

It is an excellent contribution to our missionary library.

L. L. GRUBB

Los Alamitos, California

AN AMERICAN DIALOGUE. By Robert McAfee Brown and Gustave Weigel. Doubleday and Company, Inc., Garden City, New York, 1961. 240 pp., \$.95, paper.

If the reader is looking for a book on the modern dialogue between Protestantism and

Roman Catholicism, let him seek no further! Robert McAfee Brown, Auburn Professor of Systematic Theology at Union Theological Seminary (N. Y.), and Gustave Weigel, Professor of Ecclesiology at Maryland's Woodstock College School of Divinity, examine each other's faith and suggest means for extension of religious dialogue. The foreword of this Anchor Book is written by Will Herberg, a Jew. Protestant Brown writes first, considers the Roman Catholics as "separated brethren" (p. 18), and is conciliatory in many phases of the dialogue. He believes that all religious groups contain good and bad, and that people must see each faith at its best before they are "belligerent" about its worst. As far as accomplishing the dialogue purpose, chapter two is Brown's best contribution. In this chapter he states and discusses his six ground rules for fruitful dialogue. Under these six conditions, each partner must: (1) believe that the other partner is speaking in good faith; (2) have a good comprehension of his own faith; (3) seek for a clearer understanding of his partner's faith; (4) accept responsibility for what his group has done, and is presently doing, to create and prolong division; (5) face the issues which gender separation and those which bring solidarity; (6) realize that all that can be done with this dialogue is offer it up to God (pp. 26-34). Brown writes in detail about the "object of dread," namely, the Protestant fear of Roman Catholic political power. In this problem, as in several others, Brown seems to "whitewash" the present objectives and past history of Rome. In fact, throughout his section, Brown tries to minimize the differences between the two faiths and accentuate the similarities. The quotations which Brown takes from Roman Catholic writers seem to be from works not easily accessible to the laity of Rome.

Jesuit Gustave Weigel composes the second section, defends the Roman Catholic

dogma, and yields little ground in the dialogue. He agrees with Brown that there will be no "Catholic-Protestant Church" or even a "Catholic-Protestant Fellowship of Churches." Weigel notes that if Protestantism continues to lose the substance of the Christian doctrines, then dialogue will eventually be cut off. It would be interesting to see how this author would handle pages 182-186 on the Protestant fear of a Roman Catholic president. (This book was printed before the presidency of John F. Kennedy.) Weigel believes that the liberals and "Neo-Protestants" are more genuinely Protestant than the fundamentalists, because they have overthrown the orthodox teachings of the faith and have become "later reformers." He desires not a united church, but a non-ecclesiological union of charity. He wants an elimination or reduction of present hostilities between the two groups, so they all can live in peace and security. Weigel states that Protestants believe their churches may fail and that all churches are essentially the same. Therefore, it is easier for a Protestant to become a Roman Catholic than vice versa.

While Brown yields the most ground in the dialogue, his section is also the most interesting. The excellent observations of prevailing conditions by Brown and Weigel are only surpassed by their fallacious conclusions. The person who thinks that American Roman Catholicism would remain tolerant if given the overwhelming advantages of Spanish Roman Catholicism suffers from a historical, theological, and spiritual disillusionment. All Roman Catholicism is poured out of the same bottle, but of necessity takes somewhat the mold of its resident country. After a careful examination of this movement, the alert Christian could hardly desire the recommended "fulfillment of all that is best in Protestantism, within the fullness of Catholicism" (p. 129). However,

this study on Ecumenism is very profitable, because America is rapidly pursuing this course.

JAMES H. GABHART

Union Gospel Church
Waterloo, Iowa

THE CHRISTIAN WORLD OF C. S. LEWIS.

By Clyde S. Kilby. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 216 pp.

Clive Staples Lewis and John F. Kennedy passed into eternity on the same day. As the attention of the world was focused on the tragic death of the President of the United States, the Christian community unfortunately took little notice of the passing of this most unusual literary apologist for the Christian faith. As holder of the Chair of Medieval and Renaissance Literature at Cambridge University, Lewis was not only one of the best literary critics of the twentieth century but an author with an ability approaching excellence in literary craftsmanship.

"Following the train of an argument by Lewis, says the Guardian, is 'like watching a master chess player who makes a seemingly trivial and unimportant move which ten minutes later turns out to be a stroke of genius.'" This sentence from page 11 of Kilby's book indicates the general admiration which the author feels for the subject which occupies his attention in this book. After one has read Kilby, one wonders if he ever really understood Lewis in a proper way, so significant are the insights which are given into the mind and thought of the departed master. Kilby surveys almost all of Lewis' works, describes them briefly, interprets them briefly, and thereby draws from the writings of Lewis himself an anthology of ideas which make up the seven chapters of the book.

Kilby is quite fair without being biased in favor of Lewis, although it is quite apparent to the reader that the author greatly admires him. The real Lewis seems to emerge from his own writings as Kilby depicts for us the purpose behind the man and the genuine conservative nature of his Christian faith.

One may read Kilby before reading Lewis and thereby get a slight preview and expectation of what lies ahead when one reads the works of Lewis himself. Or one may read Kilby after reading Lewis and discover through the insights of the author (who is Chairman of the Department of English at Wheaton College) vast resources of information which somehow were missed in his own reading. One thing that should not be done, however, is to use this book as a substitute for reading Lewis himself. "Before" is satisfactory, "after" is better, but "instead of" is to abuse the purpose of Kilby's book.

All admirers of C. S. Lewis will be delighted to see Kilby's work and perhaps their number will increase considerably because of it.

KENNETH O. GANGEL
Calvary Bible College

THE PASTOR'S COUNSELING HANDBOOK.

By James L. Christensen. Fleming H. Revell Company, Westwood, New Jersey, 1963. 181 pp., \$3.95.

With the American way of life becoming a daily crisis, the average minister must consider his role as Christian counselor. James L. Christensen, pastor of the Central Christian Church of Enid, Oklahoma, attempts to provide a condensed, simplified, and practical handbook on counseling.

In Part I, "The Pastor-Counselor's Resources," the author gives a general introduction as to theory and technique in basic pastoral counseling. He stresses the need

for creative listening to draw out the counselee. He believes that counseling is more than "advice-giving." The pastor should avoid the consideration of every counselee as a neurotic or psychotic person. Some statements from this section will stick with the reader. Examples are: "Suffering is not a riddle to be solved, but an enemy to be overcome" (p. 12); or "Discouragement is emotional atheism" (p. 17). The author composes several prayers (pp. 24-33) and suggests that the pastor use the form of prayer consistent with the counselee's tradition (liturgical or non-liturgical). He writes out several Scripture verses (pp. 33-49) from the Revised Standard Version to fit different situations. Undoubtedly, the use of the Word of God is the most vital instrument in helping the distressed. However, the above passages could have been listed by reference. Further, these suggested verses need to be supplemented and bolstered with appropriate passages from the epistles of Paul. Some readers will disagree with Pastor Christensen's list of suggested authors and books to be given to counselees (e.g., Harry Emerson Fosdick, On Being a Real Person).

Part II, "The Pastor-Counselor's Guide," is the longest and best part of the book. Herein, the author presents counseling patterns for several difficult situations. While readers may disagree with Pastor Christensen's treatments or solutions, the chapters on "Psychological Emergencies," "Family Crises," "Personal Problems," and "Childless Couples and Adoption" are profitable and thought-provoking. Chapter 4 (pp. 123-141) on guides for marital counseling is excellent. A mediocre conclusion to the book is Part III, fourteen pages of "Pastoral Aid to the Mentally Ill."

JAMES H. GABHART

Union Gospel Church
Waterloo, Iowa

WRESTLERS WITH GOD. By Clarence E. Macartney. Baker Book House, Grand Rapids, 1963. 207 pp., \$2.95.

This book contains thirteen devotional sermons on selected prayers of certain Old Testament characters. In his refreshing manner Dr. Macartney has chosen these several prayers which he feels are "closer to the hearts of men" because of "the emotions of immediate distress and desire" than the more prominent prayers of David, Solomon, and Daniel. His selection includes some of the more obvious prayers of Abraham, Jacob, Moses, Joshua, Elijah, Elisha, and Hezekiah but he also adds less-considered prayers of Lot, Balaam, David, Jeremiah, and Manasseh. Dr. Macartney is concerned with his reader's prayer life and therefore by application attempts to draw out of these Old Testament prayers those elements which will strengthen and encourage Christian prayer today. He pictures prayer as wrestling with God which we must do if we are to succeed as Christians.

DWIGHT E. ACOMB

Winona Lake, Indiana

CHRISTIAN FAITH SERIES, SALVATION. By Ernest F. Kevan. CHRISTIAN FAITH SERIES, THE HOLY SPIRIT. By Wick Broomall. Baker Book House, Grand Rapids, 1963. 130 pp., \$2.50; 211 pp., \$2.95.

The Christian Faith Series has been initiated by the publication of two books: Salvation by Ernest F. Kevan and The Holy Spirit by Wick Broomall. The stated purpose for the series is to preserve and perpetuate our Christian faith by presenting it in a "style and terminology which speaks intelligibly to our day."

Dr. Ernest F. Kevan, principal of Lon-

don Bible College, England, has presented here a careful study of the Scriptural doctrine of salvation. The book is clearly written and though theologically deep any Christian who sincerely desires growth should be able to understand the teaching presented.

The eight chapters of the book deal with different aspects of salvation in a somewhat chronological order. Each chapter is subdivided with capitalized headings. For example, the first chapter entitled "Man's Need for Salvation" contains such headings as: Original Sin, Guilt, Depravity, and Moral Inability. The author deals with these and other items in a clear manner, defining even common words and phrases such as "plan of salvation" (p. 30) and "conversion" (p. 65). It is fortunate that he defines so clearly, because otherwise in some instances he would be misunderstood. He bases his propositions upon Scripture and only in one case does he seem to go beyond the testimony of Scripture. This is in his discussion of the chronological development of the meaning of sanctification (p. 75). This reviewer feels the author has put undue emphasis upon chronology in this instance, even though it was appropriate in regard to "Grace" (pp. 23-25) and "Election" (pp. 31-33).

The book has a short bibliography. One or two of the footnotes are of doubtful value (p. 64).

Dr. Broomall's work on the Holy Spirit is an excellent treatment of the historical development of the doctrine of the Holy Spirit as it is progressively unfolded in both Old and New Testaments. The author begins with a study of the Holy Spirit's personality and deity. He shows in chapters two through five the historical revelation of the Holy Spirit in the Old Testament, Gospels, Acts, and finally in the Church. The sixth chapter deals with the Spirit's relationship to the plan of

redemption.

The last two chapters of the book entitled "The Work of the Holy Spirit in the Believer" and "The Spirit-Filled Life" are intensely practical. The believer's heart will be warmed and conviction of carnality may result as he gives attention to this discussion. These chapters are worth the price of the book.

Both books are worthy additions to a Christian's library.

ALVA F. GOOSSEN

Berean Bible Church
Wichita, Kansas

PASTORAL CARE IN THE CHURCH. By C. W. Brister. Harper and Row, New York, N. Y. 262 pp., \$5.00.

Believing that men are now living in "a world come of age" (xv), the author attempts to meet "the need in theological education and pastoral care, for a comprehensive interpretation of Christian pastoral care, and for clarification of some basic issues in pastoral theology" (xv). Rich experience in pastoral ministry covering a period of fifteen years, during which time he saw "so many trapped human beings longing for liberation from their social and spiritual bondage" (xi), provided the background for this volume.

As associate professor of pastoral ministry at Southwestern Baptist Theological Seminary, both the responsibility and the immediate incentive for writing were born. The author believes that there is need for a "new pastoral care" in our times. This new care "is as yet the skill of no more than an elite ministerial minority" (xvi). This conviction will explain the shift in emphasis away from the Biblical and theological of earlier generations to a clinical and psychi-

atric approach. The terminology, modes of expression, and figures of speech follow this pattern. This is consistent with the purpose of the book, namely, that "the thrust of the present volume is more functional than theological" (xii).

Theological students and pastors who have not had the advantage of rather thorough training in the field of modern psychology will find this difficult reading. In addition to the strong emphasis upon psychiatry and the use of the word "healing" to explain the rec-lamation of the distressed, the author leans heavily on such theologians as Barth, Bultmann, Coffin, Ferre, Fosdick, Niebuhr, Tillich, and Trueblood.

Much in this volume has value for any dedicated pastor. The broad perspective of pastoral care, the careful analysis of all the details, the helpful illustrations, and the penetrating methodology are to be commended.

HERMAN A. HOYT

Grace Theological Seminary

A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION. By James Oliver Buswell. Volume One: Theism and Biblical Anthropology. Zondervan Publishing House, Grand Rapids, 1962. 430 pp., \$6.95. Volume Two: Soteriology and Eschatology. Zondervan Publishing House, Grand Rapids, 1963. 600 pp., \$6.95.

Here is a work that demands the attention of the Bible student who would keep up with what is being done in this field. It was written by a Bible-believing scholar of high rank in the realm of theology. A spate of books has been offered in the past few years on segments and portions of theology; but Dr. Buswell has set forth a systematic theology of great value, which fills a definite

need.

The author defends his use of the phrase "The Christian Religion" in the title with this statement: "A religion is then any complex of practices, beliefs, and attitudes in which men show that they feel themselves to be bound to any object or ideal which they regard as of supreme worth." (Italics are Buswell's.) One could wish he had used another title.

Volume One, Part I deals with "Theism: God and His Revelation." The author sets forth first the nature of God, evidences of His Being, His manifestation in Three Persons, etc., before considering revelation and inspiration. He argues, properly, that wherever one begins in the study of theology he must assume certain other truths to be true, even before they can be examined. This accounts for his not beginning with revelation. It is in this section Buswell shows his acquaintance with the great writings of theology and of philosophy.

Volume One, Part II concerns itself with "Biblical Anthropology: Man the Sinner and His Life in This World." Here the author develops thoroughly the thought that "the distinction between man and the beasts is qualitative, not substantive." He argues for dichotomy as opposed to trichotomy. In this section the author presents many practical suggestions gained from his former ministries in the pastorate and as a college president. (At the time of this writing he was dean of the graduate faculty and professor of theology at Covenant College and Seminary.) This leads to a warmth and simplicity not always found in systematic theologies.

Volume Two, Part III (parts numbering continued from Volume One) is "Soteriology: Jesus Christ and the Plan of Salvation." Since many false teachings have developed through

the years concerning the person and work of the Lord Jesus, Buswell examines and answers many of them here. He gives particular attention to the false near-pantheism of Augustus Hopkins Strong.

In Volume Two, Part IV the subject is "Eschatology: The Church and the Eternal Future." In sixty-five pages he defines eschatology, writes of the intermediate state, the resurrection body, and the future kingdom of Christ. Then in almost two hundred pages he gives his exposition of the Olivet Discourse and the Book of the Revelation.

The work is clearly outlined and carefully documented from the fields of theology, philosophy, and archaeology. In most scriptural references the author uses his own translations from the original languages, and follows the grammatico-historical method of interpretation. Sometimes it would seem that his translations are determined by his theological position. The table of contents, the subject and scripture indexes are thorough and make this a ready reference work.

The reviewer greatly enjoyed and profited from a careful reading of the work. However, he believes there are three outstanding weaknesses evident in these volumes. First, Dr. Buswell makes the days of Genesis One of such long duration he must surely give comfort to the evolutionists. He says, "When we say that the word 'day' is used figuratively, we mean that it represents a period of time of undesignated length and unspecified boundaries, merging into other

'days' or periods." He conceives of these "days" as long periods of time with no clear distinction between them as to beginning and ending time. (Volume One, Part I, page 144.)

The second major criticism is that there is no distinct setting forth of the doctrine of the Holy Spirit. Under "The Application of the Atonement" he says some very wonderful things about the work of the Spirit, but it is incidental only to the subject of the atonement. Perhaps in a later edition this will be corrected.

The third weakness is in the section on eschatology. Dr. Buswell does not give a systematic statement; rather, as mentioned above, he gives expositions of the Olivet Discourse and the Book of the Revelation, along with a few other scriptures as they have bearing on these two sections. It is here he reveals his covenant theology and his antidispenationalism.

But all in all, the books are worth their price for the student of theology and for the pastor or missionary as well. The writer did not run away from difficult passages and questions. Even though the reader may not agree with each solution, yet the solution will help in getting the best answer. It is a marvel that so much has been covered in slightly more than one thousand pages.

CONARD SANDY

Grace Brethren Church
Sacramento, California



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CONTENTS

WAS CHRIST PUNISHED FOR OUR DISEASES?	Alva J. McClain	3
THE DOCTRINE OF THE SABBATH IN THE OLD AND NEW TESTAMENTS	Gary G. Cohen	7
THE TERM "SON OF GOD" IN THE LIGHT OF OLD TESTAMENT IDIOM	S. Herbert Bess	16
ON STANDARDS IN CHRISTIAN LEADERSHIP	David R. Dilling	24
BOOK REVIEWS		27
BOOKS RECEIVED		45

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WAS CHRIST PUNISHED FOR OUR DISEASES?

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The question is often stated as follows: "Is bodily healing in the Atonement?" But thus stated it becomes somewhat ambiguous in meaning, and in any important question like this it is essential that we should know exactly what we are talking about. Hence, in order to pin down the exact idea and isolate it from other confusing issues, I have stated the question as indicated in the title of this paper: "Was Christ Punished for our Diseases?"

Many pastors have had to face this problem as it has been raised in their communities, both by false cults and sincere inquirers. The particular theory which has provoked these inquiries is that held by certain religious movements which are characterized by extreme forms of "Pentecostalism." It is also held, I am sorry to say, by individuals within Protestant churches here and there.

In brief, this particular healing theory may be stated as follows: When Christ died on the Cross, its adherents argue, He made atonement for our diseases as well as for our sins. Therefore, they conclude, no true Christian need be sick or diseased at any time. If a Christian suffers from physical disease (as all of us do sooner or later) these theorists explain the situation by the following alternatives: The sick Christian has either failed to "appropriate" fully the benefits of the atonement, or else he is guilty of some personal sin for which the sickness is sent as a divine judgment. In either case, they say, the whole responsibility rests upon the person. It is always the will of God to heal, according to their theory, if we truly repent of our sins and believe in the fullness of our Lord's work on the Cross. If we are sick, we are either lost or backslidden. No true Christian, they argue, can be sick if he is in complete fellowship with God.

The Biblical passages upon which this theory has been mainly built are found in the books of Isaiah and Matthew. The first reads as follows: "Surely He hath borne our griefs and carried our sorrows" (Isa. 53:4). The second includes a direct quotation of the first: "When the even was come, they brought unto Him many that were possessed of devils; and He cast out the spirits with His Word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses" (Matt. 8:16-17).

WHAT DO THESE PASSAGES MEAN?

Two preliminary questions must be settled. First, do these "griefs," "sorrows," "infirmities," and "sicknesses" refer to ailments of the body or of the soul? While exegetically it might be possible to interpret the Isaiah passage in either one of these senses, if taken alone,

its quotation by Matthew leaves no possible doubt that in that particular context he applies it to physical diseases. It is impossible to deny this on the ground of any impartial exegesis. And the parallel passage in Mark 1:34 settles the matter: "He healed many that were sick of divers diseases."

The second question is this: When and how did our Lord Jesus Christ take our infirmities and bear our sicknesses, as affirmed by Matthew on the basis of Isa. 53:4? The constant assumption of those who preach the "Atonement Healing" theory described above is that Christ did this when He died at Calvary. But it is a curious fact that the death of Christ is not mentioned specifically in either of the passages upon which the theory has been mainly built. The fact that the first text occurs in the great 53rd chapter of Isaiah has doubtless led some superficial readers to assume that the fourth verse must refer to the death of Christ. And certainly the death of Christ looms large in that chapter. But let us not forget that it contains many other details of what He was and what He did. As to the fourth verse and its precise meaning, surely the safest guide to its exact interpretation will be found in Matthew's use of it in his Gospel. And what does Matthew say? Christ healed the sick, he declares (8:16), and in so doing He "fulfilled" this particular prophecy in Isaiah 53:4. It was by His ministry of healing while living, not when He died, that He "took our infirmities and bare our sicknesses." There is no mention by Matthew of our Lord's death or atonement in this connection. On the contrary, Matthew tells how He healed sickness, and then declares that by this ministry He fulfilled the prophecy of Isaiah 53:4a. And since Matthew wrote by divine inspiration, this is God's interpretation, not man's.

There is no mystery about all this. The passage does not say that Christ died or suffered for the infirmities of men. He "took" them. The same verb is used in Matt. 5:40, "If any man take away thy coat." Everyone knows exactly what this means. It is a practical, not a judicial act. Even so our Lord took away the sicknesses of men in His day by healing them. Furthermore, in the case of the other expression, "bare our sicknesses," the Greek verb here is never used in the New Testament with reference to our Lord's atoning death. According to McNeile, with whom A. T. Robertson fully agrees, the verb bastazō "as Matthew employs it, has no bearing on the doctrine of the atonement" (Word Pictures in the N.T., p. 67). An excellent example of its meaning is found in Gal. 6:2, "Bear ye one another's burdens," where it very obviously refers to sympathetic helpfulness and has nothing to do with the idea of atonement. It was thus the Lord "bare" the sicknesses of man--by giving them relief.

THE ABSURDITY OF ATONEMENT FOR DISEASE

The verbs "took" and "bare" in the passage under discussion cannot refer to an act of substitutionary suffering and death such as we have in the Cross of our Lord. Those who wrongly teach that they do have such a reference probably have not realized clearly just where such a doctrine must finally lead. Logically it would lead to the absurd and monstrous notion that Christ suffered disease somehow in our stead, a notion from which every enlightened believer must shrink with abhorrence.

The cause of this error seems to arise out of a confusion of two separate things, namely, sin and disease. Sickness is not sin; it is rather the result of sin. We punish men for sinning,

but not for getting sick. Certainly a man may become diseased through breaking the law, but in dealing with such a man we at once separate the sin from the disease. We may punish him for his sin, but we send him to the hospital for his disease. The laws of nations are far from perfect, but they do not punish men for being sick. Once we see this clearly, it is easy to find our way out of the confusion about healing and atonement.

Christ died for our sins, not for our diseases. He was made sin for us; He was not made disease for us. Christ never forgave disease. He forgave sin, and healed diseases. Death is the divine penalty for sin, not for disease. Therefore, the death of Christ as our Substitute was penal, not pathological. Christ died in our stead. He did not (I speak reverently) have tuberculosis in our stead. To look clearly and steadily at this matter is sufficient to disperse all the clouds of misunderstanding. Those who go out into eternity lost will suffer punishment according to their sins, not according to the number of diseases they may have had.

THE TRUE RELATION OF CALVARY AND SICKNESS

In nearly all doctrinal errors there may be discovered a grain of truth, and the matter under discussion is no exception. The death of our Lord did have something to do with sickness and disease, for these things are the results of sin. The entrance of sin into the human race brought a whole train of disaster, a veritable Pandora's Box filled with unimaginable evils, including disease, weakness, poverty, insanity, and inefficiency. Now at Calvary God dealt with sin once and for all, and thereby laid the moral foundation upon the basis of which He would be able to banish at last from the universe every evil result caused by sin. But the actual banishment of these things will come according to the plan and time of God, not of men.

Everything in its own order. At the Coming of the Lord from heaven His saints will be delivered forever from all weakness, sickness, and death. When He establishes His Kingdom, poverty and all the ordinary social evils will be abolished. And at last death itself, the final enemy, shall be destroyed. Thus we see that the death of Christ provided for the destruction of all that is evil. Looking at the matter from this viewpoint, nothing lies outside the scope of the atonement. The very heavens above were somehow purified (Heb. 9:23), and the prince of this world was cast out (John 12:31), when our Lord died at Calvary. That Satan at this very hour still dwells in heavenly places does not invalidate the work of the Cross. It only means that the doom of Satan, made certain at Calvary, will be visited upon him in God's own good time. In like manner the banishment of all weakness and disease from the bodies of the saved will be carried out according to God's perfect plan and calendar. Even though we may sometimes in the midst of affliction ask, "How long, O Lord?," we are not to think that God is slack concerning His promises as some men count slackness. But He cannot be hurried by the theories of men.

BUT DOES GOD HEAL THE BODY TODAY?

Does what has been said above mean that there is no help here and now for the child of God caught in the grip of disease and affliction? Must he be satisfied with mere human skill, and for more than this wait until the coming of the Lord? Is the power of the Lord to heal available at all for the Christian during the present age of Grace? The answer is emphatically Yes--God

does heal the body today. But mark the important qualification--When it is His will to heal. The power of God is never limited by time or place, but only by His own holy and sovereign will. Nothing is clearer in Scripture than the fact that it is not always God's will to relieve the believer of his physical afflictions. There is a glorious and divine ministry oftentimes in suffering. God uses infirmity and suffering for our eternal good and His own glory. It is not only theologically wrong, but also spiritually disastrous, to teach Christians that they are either lost or backslidden if they suffer from bodily illness. The trial of our faith is precious. And sometimes it takes more faith to suffer than to be healed. The great Apostle prayed three times to be relieved of a certain "thorn in the flesh," and found that he was not praying in harmony with God's will (2 Cor. 12:1-10). The Lord did not grant the request, but gave something better. "My grace," He said very tenderly, "is sufficient for thee." And, after all, it is better to have the all-sufficient grace of God than to be relieved of a few aches and pains.

God does heal the body today, when it is His will. But we are not to forget that the body of the believer is not yet redeemed. Its final redemption certainly was provided for at the Cross. The price was paid in full. Nothing can ever be added to that. But for the present even the redeemed must say with Paul, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). What a glorious day that day of redemption will be, when at His coming He will fashion anew these bodies of our humiliation so that they shall be conformed to the body of His glory, according to the working whereby He is able to subdue all things unto Himself (Phil. 3:21, A.S.V.): no more sickness, no more weakness, no more sorrow, no more pain, no more death. The very hope of that glorious day will take away the bitterness of all unrelieved affliction here and now.

"Come, Lord Jesus."

THE DOCTRINE OF THE SABBATH IN THE OLD AND NEW TESTAMENTS

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"Come, O Sabbath Day and bring, peace and healing on thy wing," are the words from a Hebrew song which greets the sabbath.¹ These words mirror the fact that the sabbath was given by God to be a blessing to mankind. The purpose of this study is to examine this blessed institution. From the original sanctification of the seventh day at creation, to the Fourth Commandment of Sinai, to the disputations concerning this day in the four Gospels, and finally to the eternal sabbath when the redeemed of the ages devote every day to God, this subject winds its way through Scripture. May the Lord bless and guide the reader as he follows the sabbath from creation to eternity and sees the wisdom, holiness, and goodness of God in all of His dealings concerning this institution.

From Creation to Sinai

From Creation to the Patriarchs

After creating the heavens and the earth in six days, God "rested" on the seventh day (Gen. 2:2). Therefore He blessed and hallowed the seventh day (Gen. 2:3). The Hebrew word used in Gen. 2:2 for "rested" is the verb shavath, "to rest." Hence the name Sabbath means "rest," and points to the rest day which commemorates Jehovah's original rest from His activity of creation.²

There is no reason to suppose that this blessing of the seventh day did not occur at the chronological point at which it is located in the narrative. The supposition that Gen. 2:3, "And God blessed the seventh day, . . .," is a proleptical remark pointing solely to a later Sinaitic blessing is totally destitute of evidence or warrant! The vast majority of readers and commentators have seen the blessing of Gen. 2:3 to be a part of the creation account chronological narrative. He created, He rested, and He blessed--that is the Biblical order. Thus the sabbath day was hallowed at creation, although Israel was not commanded to rest on this day until 1447 B.C.³

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Noah's sending forth the dove at seven day intervals suggests that antediluvian time was reckoned by seven day weeks. However, there is no record of Noah being commanded to keep the sabbath day holy either before or after the flood (Gen. 6-9).

The week fulfilled by Jacob in Genesis 29 also points to a primitive seven day weekly time division. The "week" spoken of in verses 27 and 28, upon study, does not seem to be a week of years as many have thought, but a week of days. This is true because Jacob is seen as having already fulfilled the week and married Rachel as his second wife before he even begins to work off the additionally required seven years (Gen. 29:27, 28, 30).^{4,5}

Thus, although Scripture does not explicitly tell us that God revealed His seven day week to the antediluvians or patriarchs, it is certain that this scheme could not be seen in nature without the aid of divine revelation.

Supposed Babylonian Origins

There is no warrant for ascribing the Biblical sabbath to a Babylonian source. The opposite, however, may be true. Although there are traces of a sabbath of a sort and of sevens in Babylonian history, it has not been shown that these antedate the Hebrew sabbath. Among those items treated on this topic are the following:

1. The Enuma Elis, the Babylonian creation saga, was written on seven tablets. Tablet V mentions the number seven only incidentally in connection with the half moon.⁶
2. Babylonian restrictions on the 7th, 14th, 21st, and 28th of the month did not recess business. It applied only to certain people, and also applied to the 19th day of the month.⁷
3. George Smith in 1881 claimed that the sabbath was an Accadian institution associated with the seven planets. He also noted the Assyrian word Sabattu, "a day of rest for the heart."⁸

Sampey has well said, "The wealth of learning and ingenuity expended in the search for the origin of the Sabbath has up to the present yielded small returns"[i.e., to the critical theories].⁹

At the Giving of the Manna

Exodus 16:4-5, 14-30 tells that during Israel's journey at the giving of the manna the seventh day was announced as "the rest of the holy sabbath unto the Lord" (v. 28). Weekly God brought forth the manna only on the first six days. Weekly He performed the miracle of causing the manna which fell in a double portion on the sixth day to signally last through the seventh day while on all previous days it putrefied overnight. Thus for forty years in the wilderness God taught the lesson of His sabbath in a visual and physical way. And so Israel rested on the seventh day (Ex. 16:30).

The Fourth Commandment Given at Sinai

The official institution of the sabbath came a short time after the manna in the Fourth Commandment of the Decalogue (Ex. 20:9-11). Israel was (1) to keep the seventh day holy, and (2) to rest on it, following the example of Jehovah's creation rest. On this law Edersheim relates,

In its spiritual and eternal element, the Sabbath Law embodied the two thoughts of rest for worship, and worship which pointed to rest. The keeping of the seventh day, and the Jewish mode of its observance, were the temporal and outward form in which these eternal principles were presented.¹⁰

The purposes of the sabbath law were: (1) to remind man of his eternal obligation to worship his creator; (2) to provide a time for worship and meditation by instituting a mandatory rest day; (3) to give a needed periodic rest to man from his daily toil; (4) to typify the final salvation rest, Heb. 3:7-4:11; (5) to be a sign to Israel that Jehovah is the one who sanctifies her, Ex. 31:13, Ezek. 20:12, 16; (6) to commemorate the completed creation, Ex. 20:11; (7) to commemorate redemption and the consequent rest that follows it, Deut. 5:15; and (8) to provide a witness of the true God to the nations.

Keeping the sabbath was a part, as Keil says, "of the obligation into which the people had entered in their covenant with the Lord, to keep His commandments (Ex. 19:8; 24:7)."¹¹ Isaiah 56:4, 6 associates this day with the "taking hold of the covenant," and Ex. 31:13 and Ezek. 20:12, 16 point it out as a "sign" between Jehovah and Israel.

The sabbath and the covenant go together. Continued violation of the fourth commandment stood for years as a spiritual thermometer revealing Israel's plight of having polluted the covenant. As a consequence, God has likewise forsaken her for a time (Deut. 28:1-14; Rom. 11:26-29).

From Sinai to Moses' Farewell Deuteronomic Address

Exodus 31:12-17

Here the sabbath is pointed out as the "sign" to Israel that Jehovah is her sanctifier. One who rejects this sign by violating the sabbath has rejected God and is to be put to death (vss. 14-15). This sabbath sign is further noted as a perpetual sign between Jehovah and Israel forever (vss. 16-17). Isaiah 66:23 and Ezek. 44:24 indicate the yet future keeping of this sabbath-sign by Israel in the Kingdom.

Leviticus 23:2-4

Leviticus 23:2-4 shows that the sabbath was a feast and holy convocation to the Lord as were Israel's other feasts. While no work at all was to be done on the sabbath (including the Day of Atonement which was declared a sabbath on which absolutely no work was to be done),

on the other feast days only "servile work," literally "work of service," was prohibited. This prohibition of "servile work" says O. T. Allis, "apparently prohibits only the carrying on of one's ordinary business or the performance of manual labour, but not the preparation of food."¹² From the more stringent regulations on the weekly sabbath as compared to the other feasts, with the exception of the Day of Atonement, it can be seen that the regular weekly sabbath was a day of great importance in the mind of God (Lev. 23:1-44).

Numbers 15:32-36

This passage tells of the man stoned to death for gathering sticks on the sabbath. The context of this event is a discussion of sins of ignorance, Num. 15:22-29, and sins of presumption, literally "with a high hand," i.e., open rebellion, Num. 15:30-31.¹³ The former was remedied by a sacrifice, but the latter called for the death of the rebel against Jehovah. The sabbath breaker here, vs. 32-36, was clearly defiant of God, and God Himself ordered the man to suffer capital punishment for his wickedness against God's covenant. The seventh day was a serious matter!

Deuteronomy 5:12-15

Verse 15 says that because Jehovah had redeemed Israel from Egypt, "therefore" ('al-kēn) He has commanded Israel to keep the sabbath day. Thus the association of the sabbath day and redemption is made. Was creation not right and reason enough? Redemption is here added as further reason for Jehovah's being able to command Israel to keep the sabbath. Since redemption is in a real sense a re-creation, this is not the addition by Moses of a foreign element to the memorial of the original creation rest. The original creation brought man forth unto God out of that which was nonexistent; redemption brought man forth unto God out of that which was lost! The day was coming when an even greater redemption than that of Egypt was to be celebrated. Then, even the sabbath day itself would be insufficient to mark the occasion!

In the Time of the Prophets

Right Sabbath Observance

One of the topics which the Latter Prophets dealt with was the correct observance of the rest day. From their own words and the words of other Scriptures the proper way of keeping the sabbath can be clearly seen. Exodus 20:8-11 showed that the day was to be observed weekly by its being kept holy and by all, including sojourners and animals, ceasing from their labour. Leviticus 23:2-3 shows it to be a day of holy convocation. Psalm 92 is shown to commemorate the sabbath by its title. Thanksgiving, praise, sacred songs and music, and contemplation of God's holiness, His goodness, His mercy, and His works--all had their place on the sabbath according to this psalm. Isaiah declares that it was a day of refraining from one's own pleasure in order to "delight" in the Lord (Isa. 58:13-14). Finally, Nehemiah gives the example showing that authorities should, when necessary on the sabbath, insure that others hallow the day (Neh. 13:15-21).

Rewards for Keeping the Sabbath

Isaiah 56:2-7 promises the greatest of blessings to those individuals who keep the day. Even aliens who keep the sabbath are pledged "an everlasting name, that shall not be cut off" and "a name better than sons or daughters." Jeremiah 17:24-26 declares that if the nation observes the sabbath Jerusalem "shall remain forever." Thus great national blessing is connected with the fulfilling of the Fourth Commandment just as it is with the fulfilling of the entire covenant (Isa. 58:13-14; Deut. 28:1-14).

Israel Polluted God's Sabbath and Brought on Judgment

By Isaiah's time, c. 700 B.C., the day was so defiled that the Lord declared, ". . . the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. 1:13). Even the priests had become sabbath breakers (Ezek. 22:26). Amos declared that the sabbath became a day when Israelites planned dishonest acts for the morrow (Amos 8:5). Jeremiah 17:19-22; Ezekiel 22:8; 23:38; and Nehemiah 13:15-21 also tell of the widespread and general pollution of the holy day from c. 765 B.C. when Amos entered the scene to c. 417 B.C. when Nehemiah left.¹⁴

As a result of this, God brought on judgment as He had promised (Jer. 17:27; 2 Kg. 17:1-18; Hos. 2:1-13, especially v. 11; and Deut. 28:15-68). Bothersome adversities and finally conquest, deportation, and captivity came to both kingdoms because Israel and Judah continually broke the covenant of the merciful and longsuffering God by their wholesale violation of the Decalogue of which the Fourth Commandment was a part.

The Sabbatical Year

Leviticus 25:1-7 instituted the sabbatical year, and Leviticus 26:34, 35 remarkably predicts that if the nation should disregard this law, then the Lord would cause the land to lie fallow the years due it by dispersing the nation from off the land. II Chronicles 36:21 shows that the law was in fact ignored during the Monarchy and records the fulfillment of God's promised judgment in the seventy year Babylonian Captivity.

The Period of the Second Temple, 515 B.C. -- 70 A.D.

By and large this period was the anteroom for the New Testament period per se. During these years both the synagogue and rabbinic law grew up side by side. Legalism and casuistry gained the upper hand among the leaders and Israel in seeking to establish her own righteousness through the law rejected the righteousness of God (Rom. 10:3). Rabbinic law did not make the sabbath a delight (Isa. 58:13), but a burden upon the people (Matt. 23:4).

The regulations prescribed every conceivable movement on the sabbath. A tailor could not go out with his needle nor a scribe with his pen. Clothes could not be examined by lamp light lest an insect be killed in the process -- and this would be unlawful labor on the sabbath.¹⁵

One could not sell anything to a gentile unless he was sure that the object would reach its destination before the onset of the holy day.¹⁶ Seats could be lifted, but not dragged. The latter might cut a rut into the ground and this would be "work." Women were not to wear ornaments lest in their vanity they remove them to show someone. Then by holding the ornament they would be bearing a burden on the sabbath.¹⁷ Neither could women look into a glass lest they see a white hair and be tempted to remove it--which would be work!¹⁸ 2000 cubits was the maximum sabbath journey for this was the distance between the people and the ark (Josh. 3:4)! However, a wise and pious sabbatarian could walk 2000 cubits, take up his new sabbath residence under a tree by depositing food for two meals there, and then be free to journey another 2000 cubits!¹⁹ And so it went. The spirit had fled!

I Maccabees 2:31-38, however, showed that in the second century B.C. there were those who would rather die than defile the sabbath. Verses 39-42 showed also that upright men believed that fighting for Lord and life could be done on the seventh day against ungodly Antiochus Epiphanes.

Christ and the Sabbath

Christ, who came not to destroy the law but to fulfil it (Matt. 5:17), gave the lie to the burdensome spiritless additions of the elders which made man a slave to the day. He declared, "The sabbath was made for man and not man for the sabbath" (Mk. 2:27).

The quarrel between Christ and the Pharisees over healing also pivoted, to the legalists, on a point of casuistry. They too acknowledged that healings and medications necessary to save life were permissible, but Christ's healings were of limbs often, and this was strictly illegal (Mk. 3:1-6).²⁰

He defended his disciples for picking and eating grain on the sabbath (which involved the dual sins of reaping and milling) on the grounds that He Himself was "one greater than the Temple"--the very "Lord of the sabbath" (Matt. 12:1-8). If the Pharisees had accepted Him they would have accepted this argument, for they too believed that one could work on the sabbath when engaged in the service of the Temple.²¹

The Lord Himself habitually attended the synagogue on the rest day (Lk. 4:16; Mk. 1:21; 3:2; etc.). He taught God's word (Lk. 4:16-28); performed good works of necessity and righteousness (Mk. 3:4-5); and healed the afflicted (Mk. 3:4-5; Lk. 13:10-17; etc.). Truly His was the true and divinely intended way of observing the sabbath.

The Apostolic Church and the Sabbath in This Dispensation

The Apostolic Church Met on the First Day

Acts 20:7 and I Cor. 16:2 show that the Apostolic Church, which started our present dispensation, met for the breaking of the bread, preaching and teaching of the Word, and for collections on the first day of the week rather than on the seventh. Thus they commemorated the anniversary of the Lord's resurrection which occurred on the first day of the week (Jn. 20:1, 19, 26).

The Jerusalem Council

The Jerusalem Council did not place the gentile Christians under obligation to keep the sabbath; in fact, it freed them from it (Acts 15).

Paul in Colossians 2:14-17

The Apostle Paul in Col. 2:14-17 said, "Let no man therefore judge you . . . of sabbaths, which are a shadow of things to come, but the body is of Christ."

Paul in Romans 6:14

Paul declared that the believer is "not under the law, but under grace" (Emphasis mine).

Seventh Day Adventists and others, who claim that this means that the believer is not under the ceremonial law but still under the moral law (i.e., the Decalogue including the Fourth Commandment -- according to the Adventists), cannot substantiate this claim with Scripture.²² The New Testament frees the believer from "the law" without qualification (Rom. 6:14; 7:1-6; Gal. 2:19; 3:13; etc.).

They err in their reasoning that not being under the moral law would mean that the believer would absurdly be free to break the Ten Commandments, and therefore to sin at will.

Rightly understood, not being under the law (or being "dead" to it, Rom. 7:4) means that the believer is not under the law for his: (1) Justification, Rom. 10:4; (2) Condemnation, Rom. 7:1-6; 8:1-4; Gal. 3:13; or for his (3) Guiding Life-Principle, i.e., the standard by which everything is measured, Rom. 7:1-6; Gal. 2:19-20; Col. 3:17-23.

The believer's justification is in Christ by grace; there is no condemnation in Christ; and the guiding life-principle of the believer is to "please Christ" (cf. Jn. 8:29).

Not being under the law does NOT mean that the believer is free to sin (Rom. 6:15); free from all duties and obligations (Rom. 6:16-18); free to commit those acts forbidden in the nine non-sabbatical commandments of the Decalogue (for these still represent violations of Christ's will, and the New Testament specifically prohibits their commission, e.g., Eph. 6:1-3; 4:28; 5:3-6; Rev. 22:15); nor are Christians free to forsake the assembling of ourselves together (Heb. 10:25). Such "freedom" is antinomianism.

To illustrate: My two-year-old daughter is under the meal time law which forbids food being dropped purposely on the floor. My wife has never been placed under this meal time law. Yet, not surprisingly, it is the one under the law who from time to time drops food on the floor. The one not under the law never does it!

Thus, not being "under the law," and being "dead" to it (Rom. 6:14; 7:4) takes the Christian out from under the Sabbath Commandment which was given to the nation Israel.

The Sabbath in This Dispensation

Thus, for this dispensation the day of convocation has been changed from the Old Testament sabbath to the New Testament Lord's Day. This change was made by the competent authority of the infallible apostolic teaching and example (Matt. 18:18).

Since redemption is not foreign to creation, but is actually a re-creation out of that which had been previously lost (Mk. 10:45) rather than out of that which had been nonexistent, it is seen that the Lord's Day which commemorates Christ's resurrection, and consequently our redemption, is an apt replacement for the Old Testament sabbath-creation rest convocation day (Deut. 5:15). The Old Testament sabbath has not so much been done away with by Christ as it has been fulfilled by Him (Matt. 5:17; Col. 2:17). As the sabbath commemorated the creation rest, so the Lord's Day remembers the redemption rest!

The Sabbath, the Millennium, and Eternity

The sabbath is a perpetual sign between Jehovah and Israel forever (Ex. 31:16-17). Isaiah 66:23 and Ezek. 44:24 indicate a yet future keeping of the day by Israel in the Kingdom. The Book of Revelation never once mentions the sabbath day, for in eternity every day will be a sabbath devoted to Jehovah (Heb. 3:7-4:11).

CONCLUSION

This paper may well be concluded with J. Barton Payne's words,

For those who would seek to trust in it as intrinsically efficacious after once having looked into the face of Jesus Christ, its practice must be forbidden. The Jewish ceremonies are "weak and beggarly" anticipations (Gal. 4:9). At the same time, however, the principles (e.g., atonement) that the ceremonies symbolized are timeless; and the ceremonies, accordingly, where relevant, continue to be matters of obligatory observance in the Church, though in a necessarily transmuted form. . . . Some ceremonies, therefore, such as the Sabbath (though again with a shift in details of performance, namely, of the particular day of the week that is set apart) continue to possess binding significance; for they still anticipate that heavenly rest, when the believer's actual state will correspond to his present holy standing in Christ (Heb. 4:9).²³

DOCUMENTATION

1. The writer recalls this song from his boyhood. The source is unknown.
2. "Jehovah" or "Yahweh."
3. John C. Whitcomb, Jr., "Chart of Old Testament Patriarchs and Judges" (Winona Lake: Grace Theological Seminary, 1961).
4. C. F. Keil and F. Delitzsch, Biblical Commentary on the Old Testament, Vol. I: The Pentateuch (Grand Rapids: Eerdmans Publishing Co., 1951), p. 286.
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THE TERM "SON OF GOD" IN THE LIGHT OF OLD TESTAMENT IDIOM

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The Second Person of the Trinity is frequently referred to in the New Testament as the Son of God (Luke 1:35; John 1:34; 3:18; Acts 9:20; Romans 1:4; et passim). In developing a statement of the doctrine of the Trinity, the early church encountered a problem arising from the use of the word "son." Early church fathers stressed the word logos, but when attention shifted more to the term "son," the problem became more acute. The difficulty stems from a too-literal interpretation of the word "son," and from assuming that the expression refers to origin or to generation, rather than to relationship; from understanding the word too much on the analogy of human experience and therefore supposing the existence of a Father who existed prior to the Son.

Church leaders of the third and fourth centuries composed a doctrine of the Trinity and a statement on the nature of Christ which took account of the problem and sought to deal with the word "son" in such a way as to do justice to the deity of Christ as well as to his human nature. This was not done without many conferences and councils, nor without many restatements of doctrine so as to correct heretical views or distortions occasioned by too great a stress on one factor to the neglect of some other. A satisfactory formulation was arrived at finally at the Council of Nicea in 325 A.D., after a long history of discussion and controversy.

The Alexandrian scholar, Origen, had in the preceding century contributed to the formulation of the doctrine when he discussed what he termed the eternal generation of the Son. He did not mean by the term, however, exactly what the Nicene theologians later meant by it. For while Origen used the term eternal generation, he nonetheless taught that Christ was less than God the Father in respect to essence. He maintained that the Son did not participate in the self-subsistent substance of the deity, and he should not be thought of as consubstantial (homouousios) with the Father.¹ Origen's inadequate and unfortunate definition of the Sonship of Christ laid the groundwork for the heretical views of Arius and his followers on the nature of Christ. Their heresy is being perpetuated today by the so-called Jehovah's Witnesses.

The Nicene Council in clarifying the doctrine of eternal generation adopted the statement that "the Son is begotten out of the essence of the Father, God of God, Light of Light, very God of very God, begotten not created, consubstantial with the Father (homouousion tōi patri)."² Exposition of this position and controversy over it proceeded for years following, but the statement stood as the orthodox view on the nature of Christ.

It is not my intention to try to improve on the statement. Rather, I intend to show that the idiomatic usage of the word "son" in the Old Testament supports the above statement and sheds light on it. I believe that such a study will show how Jesus is properly called the Son of God, the term not implying anything about his origin, or that he had an origin. For we must admit that such an expression as "the eternal generation of the Son" is a highly sophisticated concept quite difficult for some professed theologians, to say nothing of the laity. I suggest that an inductive study of the idiomatic use of "son" will make it easier to explain how Jesus is the Son of God, while avoiding the heretical idea that he ever had a beginning.

The word "son" is used in the Old Testament so frequently as to discourage the effort to count the occurrences. In the overwhelming majority of cases it is used in the literal sense of offspring or descendant. In a significant number of cases, however, the word "son" is used in the non-literal sense, indicating a person's profession, his status or circumstance, or his character. Following are some examples of this usage, the number of them being more than sufficient to demonstrate the point, but employed to show how common was this usage among the Israelites.

I. Showing membership in a profession or a guild

1. Sons of the prophets (b^cnē-hann^cbi^him, 1 Kings 20:35; 2 Kings 2:3 ff.) refer to men belonging to a prophetic band. Likewise, Amos' assertion (Amos 7:14) that he had not been a prophet or the son of a prophet meant that he had not been a member of such a professional group, but God called him to the prophetic office while he was pursuing another line of work.
2. Sons of oil (b^cnē hayyishār, Zech. 4:14) are ones anointed with oil, in this case members holding the priestly office.
3. Son of the perfumers (ben-haraqqaḥīm, Neh. 3:8), a member of the perfumers' trade.
4. Son of the goldsmiths (ben-ḥaṣṣōreṣ, Neh. 3:31), a goldsmith.
5. Sons of the gate-keepers (Ezra 2:42) are simply gate-keepers.
6. Sons of the troop (2 Chron. 25:13) are men of the army.

Non-biblical texts from ancient times make use of the word in the same idiomatic way. The Code of Hammurabi, para. 188, uses the expression "son of an artisan" to refer to a member of the artisan class.³

II. Showing participation in a state or condition

1. Sons of the exile (b^cnē haggōlah, Ezra 4:1; 6:19; etc.) were Jews who had lived in exile but were now returned to the homeland. The expression is equivalent to exiles.
2. Son of a foreign country (ben-nēḳār, Gen. 17:12, 27; Exod. 12:43) is a foreigner. The term is translated "stranger" in the KJV.
3. Sons of pledges (2 Kings 14:14) are hostages, and the term is so translated in KJV.
4. Sons of affliction (Prov. 31:5) are afflicted ones.
5. Sons of passing away (b^ene ḥāloṣ, Prov. 31:8), are orphans. The KJV failed to catch the sense of this construction.
6. Son, or sons, of death (1 Sam. 20:31, Psa. 79:11) refer to those who are condemned to die.

Again, the Code of Hammurabi gives us an example of the non-biblical usage of this idiom. Paragraph 196 refers to the son of a free man and the son of a slave. The expressions may be translated properly as a member of the aristocracy and a member of the slave class.⁴

III. Showing a certain character

1. Son of valor (*ben-hayil*, 1 Sam. 14:52) is simply a brave man. KJV translates the expression "valiant man."
2. Son of wise ones (Isa. 19:11) refers to one of the wise men.
3. Sons of rebellion (Num. 17:25; 17:10 in English Bible) is properly translated in KJV as "rebels."
4. Son, or sons, of wickedness (Psa. 89:23; 2 Sam. 3:34; 7:10) are wicked people.
5. Son of murder (2 Kings 6:32) denotes a murderer.
6. Sons of foolishness (Job 30:8) refer to senseless people.
7. Sons of no name (Job 30:8), translated in KJV as "children of base men," means a disreputable brood.
8. Son of smiting (Deut. 25:2) signifies a person who deserves to be beaten.
9. Son, or sons, of worthlessness (1 Sam. 25:17; Deut. 13:14, English Bible, v. 13) may be translated "worthless fellow," or "base fellow." The KJV has virtually left the term untranslated when rendering it "son of Belial."
10. Sons of tumult (Jer. 48:45) are tumultuous people.

IV. Possessing a certain nature

The expression "son of man" clearly exhibits the use of the word "son" to show the possession of a certain nature. Numbers 23:19 reads: "God is not a man, that he should lie; neither the son of man, that he should repent. . . ." This part of the verse might be paraphrased as follows: "God is not like a man, who frequently lies; nor does he possess the nature of man, who by reason of his own limitations must often change his mind." In Psa. 8:4 (Hebrew, 5) man and son of man are put in parallel to each other and obviously are used as synonyms. The same is true in Psa. 80:17 (18), and in Job 25:6 and 35:8. In Job 16:21 the phrase "son of man" is translated simply as "man" in the KJV. The term "son of man" is used frequently in Ezekiel as addressed to the prophet (Ezek. 2:1, 3; 3:1, 3, 4, 10; 4:16; etc.) and means something like "O man," or "mortal man." The term puts the emphasis on the nature of man.

All the examples in the above categories show that we are being consistent with a well established usage of an Old Testament idiom when we maintain that the expression "Son of God," when applied to Jesus Christ, means possessing the nature of, displaying the qualities of, God. By comparison with Old Testament usage, the term need not refer to his origin.

Some may object that the New Testament was not written in the language of the Old Testament, and that therefore the above examples do not really apply. The obvious answer is that Old Testament thought patterns and Old Testament idioms abound in the New Testament, in

spite of the difference in language. This is certainly true of the idiom in question. Below is a table of some of the New Testament examples of the non-literal use of the word "son."

Barnabas (Acts 4:36) was so named because the word literally means "son of consolation." He was called that because he was a consoling person.

Sons of thunder was the appellative applied by Jesus to James and John (Mark 3:17) because it signified something outstanding about their character.

Son of peace (Luke 10:6) refers to a peaceful person.

Sons of Abraham (Gal. 3:7) are those like him in the exercise of faith.

Sons of disobedience (Eph. 2:2) are those characterized by disobedience.

Son of perdition (John 17:12; 2 Thess. 2:3) is the lost one.

It is clear from the above that the New Testament uses the idiom in the same way as the Old Testament, especially when indicating nature or character. We are not misguided then, in applying this connotation to "son" in the term "Son of God."

Since we are dealing then with a Semitic idiom, we can test ourselves for accuracy in the understanding of it as applied to Christ, by observing how the Jews responded or reacted when Jesus taught concerning his relation as Son to the Father. They understood that when Jesus said God was his Father he was making himself equal with God and sought to kill him for it (John 5:18). At another time when Jesus spoke concerning the Father and Son relationship they accused him of blasphemy and would have stoned him, because with such terminology Jesus made himself God (John 10:28-36). Now the enemies of Jesus did not respond this way because they misunderstood his terminology, but because they understood him perfectly well. They knew that when Jesus said he was the Son of God he was claiming to be of the nature of God and equal with God. It was on this basis that they demanded his death in the trial before his crucifixion (John 19:7; Luke 22:70; Mark 14:61-64). We are to understand the expression "Son of God" when applied to Jesus just as his enemies did.

If the term "Son of God" when applied to Jesus is to be taken in the sense not strictly literal, that is to say, if the term when applied to him does not allow for any thought of his having been brought into existence, of his beginning, then certain terms will have to be dealt with which might imply the contrary. I refer to "firstborn," "only begotten," and "begotten."

The Term "Firstborn"

The word "firstborn" is employed in reference to Christ in five places in the New Testament (Rom. 8:29; Col. 1:15, 18; Rev. 1:5; Heb. 1:6). Most theologians rightly understand that the word refers to rank rather than origin. He is first rank in the whole creation, first rank in the inhabited world, first rank among the resurrected, and first rank among the glorified.

None is comparable to him.

This meaning can be illustrated from the Old Testament. In the economy of ancient Israel the eldest son was given preferential treatment. He assumed more responsibility than the others, and was rewarded with honor and given two shares in the family inheritance instead of the single share that each of his younger brothers received. Occasionally, however, the eldest son fell out of favor with his father and was replaced in the favored position by a younger brother. Some examples of this are:

Joseph, who replaced Reuben (Gen. 4:3, cf. 1 Chron. 5:1, 2)

Ephraim, who replaced Manasseh (Gen. 48:13-20)

Jacob, who replaced Esau (Gen. 27)

Solomon, who replaced Adonijah (1 Kings 1:5-53)

Examples can also be adduced from the cuneiform documents from Mesopotamia, particularly from Nuzi.⁵

In such cases as the above the younger became the firstborn, i.e., he attained to first rank. The term will not confuse us if we remember that in the Old Testament it was not always the one born first who became the firstborn. The word is used in this sense of the nation of Israel. Although among the nations of the ancient Near East Israel arrived upon the scene much later than others, God elevated the new nation to the place of the most favored. Therefore He said: "Israel is my son, even my firstborn" (Exod. 4:22). Therefore, in the light of Old Testament usage, when the term "firstborn" is applied to Christ it means that he rightly deserves the preferential share in honor and inheritance; it does not refer to his origin.

The Term "Only Begotten"

The word translated "only begotten" (monogenēs) is used nine times in the New Testament. It is used in reference to a certain widow's son (Luke 7:2), to Jairus' only daughter (Luke 8:42), and to another only child (Luke 9:38). It is used five times in reference to Christ (John 1:14, 18; 3:16, 18; 1 John 4:9), and once in referring back to an Old Testament character (Heb. 11:17).

The Greek translations of the Old Testament (Septuagint, Aquila, Symmachus) also employ the word nine times, each time translating a form of the Hebrew word yāhîd. Each one of these occurrences refers to an only child, seven of them to an only child in the ordinary sense. But twice the term is used of Isaac the son of Abraham (Gen. 22:2, Aquila; 22:12, Symmachus), and these occurrences are particularly instructive.

Isaac was called Abraham's only son (yāhîd, monogenēs), although Abraham had fathered another male child who was still living. However, the other male offspring, Ishmael, never at any time enjoyed the status of son, as Isaac did. The Code of Hammurabi illuminates this

point. Paragraphs 170, 171 show that a man's offspring by a slave woman were not ordinarily given the rights which belonged to the sons borne of his wife. Only if the father in the course of his lifetime had said to the male offspring of his slave woman (in a public and official manner), "Thou art my son," was the slave woman's offspring treated as a real son of the father. If the father had made such a declaration, then the slave woman's offspring was counted among the sons and given an equal share in the inheritance of the father's estate. If no such declaration was made, the offspring of the slave woman were given gifts and separated from the household before the inheritance was divided.

Abraham was evidently at one time eager to legitimize the child of his slave woman and count him as a son and heir. At the incredible announcement that his own wife Sarah would bare a son, he said: "O that Ishmael might live before thee" (Gen. 17:18). But God did not look with favor upon this, and in due course of time, after Sarah gave birth to Isaac, Ishmael was expelled from the household. "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. 21:10; Gal. 4:30).

Isaac remained Abraham's only son in the legal sense. Though Abraham had several other offspring (Gen. 25:1-4), he had only one son in the unique sense, and to him he gave his entire inheritance (Gen. 25:5, 6). Isaac was his unique son, and when the New Testament refers to Isaac (Heb. 11:17), it calls him his only begotten (monogenēs).

It is clear from the above that the expression "only begotten" refers to status. It is certainly used this way of Christ. He has status as the unique Son of the Father. The term does not signify that He had a beginning, and the consistent testimony of Scripture is to the contrary; He was and is eternally God's unique Son.

The Term "Begotten"

Psalms 2:7, in a passage that traditionally has been treated as Messianic, reads: "... Thou art my Son; this day have I begotten thee." The verse is quoted and applied to Christ three times in the New Testament (Acts 13:33; Heb. 1:5, 5:5), thus introducing the word "begotten" into the doctrine of Christ.

The verb translated "begotten" is used a great number of times in the Old Testament both in the simple (qal) and in the causative (hiphil) conjugations in the ordinary sense of to generate, or to beget, just as anyone familiar with the content of the Old Testament would expect. It appears twenty-eight times in the fifth chapter of Genesis alone in this ordinary sense.

As the verb appears in Psalms 2:7, it is pointed by the Massoretes as from the simple (qal) conjugation, and is so understood by Gesenius-Kautzsch-Cowley,⁶ by Brown, Driver and Briggs, by Franz Delitzsch, and others.

There is no compelling reason, however, why one may not take this verb to be in the causative (hiphil) conjugation. No consonantal changes would be required to so understand it. The causative conjugation is more natural in this context moreover, since its function is not only causative, but declarative. I will show below the necessity of seeing the force of this verb

to be declarative. That the causative (hiphil) conjugation sometimes functions as declarative is demonstrated from the following examples:

- hišdiq, which means to declare righteous or justify, as in Exod. 23:7; Deut. 25:1; and elsewhere.
hirsā, which means to declare guilty, or condemn, as in Deut. 25:1; Exod. 22:8 (English, v. 9); Job 9:20; and elsewhere.
he'eqis, which in Job 9:20 means to declare perverse.

Taking the verb in Psa. 2:7 to be declarative, i.e., hiphil, that verse may be translated as follows: ". . . Thou art my Son; this day have I declared thy sonship." To understand the verb as declarative removes from it, of course, any necessary reference to beginnings.

Whether one takes the verb translated "begotten" in Psa. 2:7 as hiphil or as some other grammatical form, its meaning in that verse must have to do with the declaration of sonship. This assertion is supported by four arguments from Scripture:

(1) The argument from parallelism. It is of the nature of Hebrew poetry to phrase itself in parallels. The parallel exhibited in Psa. 2:7 is of the type called synonymous parallelism. In such the idea expressed in the first clause is repeated in the second clause with different vocabulary. In Psa. 2:7 the clause "Thou art my Son" is matched by the clause "this day have I declared thy sonship," which repeats the same idea.

(2) The presence of the phrase "this day" (hayyôm). The day referred to is the day of the declaration of the decree, --the decree which announces the coronation of the king (cf. v. 6). The coronation day could certainly not be the day of the king's generation, but it certainly would be a day in which the proclamation of his sonship would be in order!

(3) The fact that the New Testament quotes this verse as a prediction of the resurrection. Acts 13:33, 34 refers the words in question, "this day have I begotten thee," not to the incarnation, but to the resurrection of Christ. That being so, the action of that clause must be declarative, for it is the resurrection which declares to all the world that Jesus Christ is the Son of God. As it is stated in Rom. 1:3, 4: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

(4) The content of the following verse (Psa. 2:8) requires such an interpretation. Verse 8 has to do with the inheritance rights of the Son, who is to have the nations for his inheritance and the uttermost parts of the earth for his possession. Now it has been shown above that formal recognition of sonship was a prerequisite of heirship. The Son of God, whose sonship has been publicly declared by means of the resurrection, is constituted the proper heir to the nations of this world.

The fifth chapter of the Revelation depicts in a vision the Son's acceptance of his heirship, offered to him in Psa. 2:8. There one beholds the Lamb that was slain (and thereafter resurrected) step forward and receive that seven-sealed book, the inheritance document of the

nations, and thus assume heirship of the world. When this vision shall have become a reality, then shall it be said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

The above arguments show that the verb translated "begotten" in Psa. 2:7 does not refer to generation. The terms "firstborn," "only begotten," and "begotten," as used in the Old and New Testaments concerning Jesus Christ, do not contradict, but are in harmony with, what has been written concerning the meaning of the word "son" as applied to him. The terms "son," "firstborn," "only begotten," and "begotten," as defined by the Bible's own use of them, all declare that Jesus is the uncreated, ungenerated, co-eternal, co-equal Son of God the Father.

DOCUMENTATION

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3. Conveniently consulted in English translation in Ancient Near Eastern Texts Relating to the Old Testament, ed. by James B. Pritchard, 2nd ed. (Princeton University Press, Princeton, N. J., 1955), p. 174.
4. Ibid., p. 175.
5. Collected in the author's unpublished (except by microfilm) doctoral dissertation, Systems of Land Tenure in Ancient Israel (University of Michigan, 1963), pp. 26-35.
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ON STANDARDS IN CHRISTIAN LEADERSHIP

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One need not be an astute observer to recognize an expectation, even in the non-Christian world, of particular standards of conduct from the leadership of the Christian church. The Christian laity, as well, demand of their leaders, norms, albeit often ill-defined, that they are quite unwilling to apply to themselves. For example, common folk frequently talk as though there are certain activities which they practice that should not be done in the preacher's presence. The preacher's children are expected to behave somewhat differently from those of other members of the church. Greater stigma is attached to the pastor's running off with his secretary than to a businessman's committing the same offense. The word of churchmember-in-the-pew is sometimes accepted with more reluctance than that of the pastor.

If we suggest that this attitude implies an unfair double standard, that all Christians stand together as condemned sinners and recipients of the grace of God, and that the very highest ideal for Christian living is demanded of the most humble saint, we are met with the Biblical statements regarding bishops in I Timothy 3:1-7 and Titus 1:5-9 which seem at first glance to support the popular notion. It would seem better therefore to approach the matter by distinguishing standards for living from qualifications for office.

Ethical systems have traditionally been worked out relative to a highest good--that end which is to be supremely desired. The very first problem of moral philosophy is the determination of this highest good. All other particulars are related to that summum bonum. For the Christian, too, who is interested in moral problems this is the appropriate starting place. We do well to remember, in the words of the Westminster theologians, that "Man's chief end is to glorify God and to enjoy Him forever." This first answer in the Shorter Catechism was neither a hasty nor careless formulation. It is doubtful if the matter has ever been expressed so accurately and succinctly. The Christian leader must constantly be reminded that nothing less than the glory of God is his ultimate moral standard. Every other consideration must be brought into subjection to this one goal. This Christian standard immediately puts the Christian ethic on a level infinitely above any other human formulation. At the same time, we should observe that the Christian ideal does not in any a priori sense abnegate the legitimacy of specific observations in the history of human philosophy. The Bible teaches that all of human life with its pleasures and potentialities is the creation and gift of God. It is therefore sanctified and to be received in its entirety with thanksgiving.

The Bible is saturated with ethical teachings both in direct declaration and by implication. Christianity is an ethical religion. While we do not presume to set forth here the general

teaching of the Bible on ethical matters, there are summary statements at key places in the Scriptures which succinctly draw together the Biblical teaching. For example, Jesus himself said:

You shall love the Lord your God with all your heart, and with all your soul and with all your mind. This is the great and foremost commandment. And a second is like it, you shall love your neighbor as yourself. On these two commandments depend the whole Law and the Prophets. (Matthew 22: 37-40, N.A.S.B.)

The Apostle Peter quotes the following summary of Old Testament teaching from Leviticus 11, 19, and 20:

You shall be holy, for I am holy. (I Peter 1:16)

However, the Biblical material bearing directly on the issue I have raised is found in two short passages, cited here in their entirety.

It is a trustworthy statement; if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil. (I Timothy 3:1-7, N.A.S.B.)

If any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict. (Titus 1: 6-9, N.A.S.B.)

It is significant that in these passages the statements which have to do with moral requirements are no different from the general requirements for all Christians. In cases where there appears to be a different standard, I urge the following propositions:

1. The nature of the pastoral office demands that the pastor be an example (Phil. 3:17; II Thess. 3:9; I Pet. 5:3). It is therefore only reasonable that the pastor and his family should have attained a higher degree of sanctification in their present Christian life in order to be a

good example and to be able to lead the church to higher spiritual attainment. But this is a qualification for office, not a separate nor different standard for living.

2. Some evils though forgiven all Christians by the grace of God in Christ Jesus, none the less leave lasting effects that would be detrimental to the exercise of the Christian ministry. These include at least the following: (1) sexual deviations, (2) temper tantrums, (3) unbelieving children, and (4) improper household management.

3. Certain qualifications are necessary for the proper execution of the pastoral office, though if they be absent in another Christian there is no offense. These include, (1) the ability to teach, (2) experience in the Christian life, and (3) facility in doctrine and apologetics.

If we properly distinguish ethical requirements from official requirements, we avoid the problem of a double ethical standard or the improper elevation of a clerical class. It is important that leaders in the church understand the distinction and be reminded often of the standards they must maintain. Likewise, those who aspire to such positions of leadership must be warned of the prerequisites laid down in the Word of God.

Although the texts which contain the pastoral requirements seem altogether perspicuous, they have, nonetheless, occasioned considerable difference of opinion in their interpretation and application. This is not surprising when one considers the obvious practical problems involved in their implementation. I would suggest that the difficulties in interpretation have arisen more from exegetical expediency than from exegetical honesty. It is not hard to misunderstand what one wills to misunderstand. Perhaps we should also be willing to admit that at least some of the problems of the church are traceable to our reluctance to apply these requirements without discrimination.

BOOK REVIEWS

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT. Vol. I, A - Γ. Ed. Gerhard Kittel. Trans. and ed. Geoffrey W. Bromiley. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1964. xl + 793 pp., \$18.50.

This is the first volume of the unabridged translation of Kittel's Theologisches Wörterbuch zum Neuen Testament (commonly designated: TWNT). Kittel's Wörterbuch is in the tradition begun by Hermann Cremer nearly a century ago with the publication of his Biblico-Theological Lexicon of New Testament Greek. The work of Cremer, of course, has had a long and valuable service in New Testament interpretation. The original intent of Kittel was merely to revise the work of Cremer and Kögel. Instead, an altogether new work was undertaken. Kittel assumed this task in 1928 and continued as the editor of TWNT until his death in 1948. Since then the editorial task has fallen to Gerhard Friedrich. The first volume of the German edition was published at Stuttgart in 1933. The task is still incomplete but work is progressing on the eighth and final volume. Despite the incompleteness of the project, the published portions have gained wide recognition--so much so that virtually no respectable NT commentary now ignores it. Selected articles from the Wörterbuch have appeared in English translation in the Bible Key Words series published in this country by Harper and Row. Even these translations, however, are incomplete, and since the publication of the Eerdmans edition no new additions will be made to the Key Words series. English-speaking students are therefore greatly indebted to Eerdmans for undertaking the publication of the entire Wörterbuch.

The translation is being done with characteristic distinction by G. W. Bromiley of Fuller Theological Seminary. According to the present plan of publishing one volume of the English edition every year to year and a half, the completion of the translation will coincide with the completion of the German original.

In this first volume there are 167 separate articles contributed by 39 scholars in addition to Kittel. To give some notion of the resources brought to bear in the effort, the list of abbreviations of source material requires 48 columns.

Inasmuch as the Dictionary purports to be as well a theological work one is naturally interested in the theological bias of the contributors. In a recent article, "Theological Wordbooks: Tools for the Preacher" (Interpretation: July, 1964), James Martin succinctly summarized their attitude. "There is a strong sense of the unity of the Bible, with an attempt to do justice to the rich diversity of interpretations within the historical compass of the Biblical record. Secondly, the theology of the Biblical words is centered in Jesus Christ as the fulfillment of the OT and the key to the New. Pervading these works, therefore, there is a strong historical sense which is usually akin to the formal concept of a Heilsgeschichte (a salvation history) of which the Bible is the indispensable witness." The emphasis on Biblical theology which produced this work has also engendered a candidness which results in far more acceptable presentations than one might otherwise expect. The article on the preposition anti is illustrative. Although the article is quite short, the reviewer is

pleased to note that the author (Büchsel) insists on the substitutionary meaning of anti in Mk. 10:45 and parallels. This, I think, is indicative of the objective attitude taken by the contributors. At the same time the question of theology has not seemed to be as crucial as it might appear on first consideration of the title. The work is after all a critical and inductive study of certain NT words--not a systematic theology nor even a commentary on any given text. Theological differences do not pose much greater problems in using Kittel than in using Bauer.

These observations on theology immediately raise the question, what then is a theological dictionary? Indeed, the most severe criticisms of the Dictionary have centered on this question and it is certainly of utmost importance that users of the work have clearly in mind the nature of their tool. In the Preface to Volume I, Kittel announces his intention to treat every word of religious or theological significance. This includes the "theologically more important" proper names, numerals, and prepositions. The editor proposes to treat very briefly or take for granted matters of "external lexicography" referring the reader for such material to Bauer's Lexicon and Schmoller's Concordance. The new work is said to be concerned with "internal lexicography." Unfortunately, it is not altogether clear either to this reviewer or to other critics of Kittel just what is meant by "internal lexicography." In fact, the more one thinks about it the more confusing the notion becomes. Kittel seems to assume that his task of "inner lexicography" is equivalent to tracing concept histories. However, the criticism has rightly been made (most notably by James Barr in The Semantics of Biblical Language) that if the task is that of concept history the organization is that of a wordbook and concepts are not equivalent to words. As a matter of fact, Barr points out that in TWNT "concept"

is used in at least three different and conflicting senses in addition to its unfortunate substitution for "word." This is no mere semantical gymnastic. The combined efforts of scores of scholars over a period of more than thirty years is being reduced to an illegitimate task employing improper means. What does this criticism mean for pastors and students who will be using the Dictionary? Primarily, I think, that we must understand the purpose of the Dictionary and how to use it properly. It is not an ordinary lexicon but must be used in conjunction with a work such as Thayer, Abbott-Smith, or preferably, Bauer. It is not a commentary nor a theology text, but a product sui generis. It is the purpose of a theological wordbook to fill a gap in the process of exegesis between the assigning of word-meanings ("external lexicography") and the resultant interpretation of a given text, concentrating on the historical context. Thus, even this new tool, as highly as we might value its contribution, is no substitute for the student's own exegesis. It is to be regarded as an exegetical help, not a panacea. With this in mind we will guard against the abuse with which Barr seems to be concerned, namely, that of reading a suggested theological meaning into every occurrence of a given Greek word indiscriminately and without careful contextual exegesis.

The idea of "inner lexicography" has brought another old problem back into focus. A generation ago scholars such as Deismann and Moulton, on the basis of their work in the papyri, felt that they had exploded for all time the notion that the language of the NT was distinctive from the common (or Koine) Greek of the same period--that the language of the NT was a "Holy Ghost sort of Greek." It is now the opinion of a great many NT scholars that Deismann and Moulton went too far in their insistence on the ordinary character of the language of the NT as compared

with the non-literary papyri. Interestingly, the one who completed the work of Moulton, Nigel Turner, differs from Moulton himself on this question. He says (in Volume III of Moulton's Grammar) "We now have to concede that not only is the subject matter of the Scriptures unique but so also is the language in which they came to be written or translated." The editors of the Dictionary recognize the complex nature of this problem. It is admitted that the question of the nature of the language of the NT cannot be answered in either/or terms. Full recognition must be made of both factors: that the language of the NT is in fact the common language of its period, but that it is at the same time very much colored by the theological idiom of the OT and the distinctive message of the New.

For those who will be using Kittel for the first time a word should be said about the arrangement of material. Each article includes all the words to be discussed that are derived from the same word-root, the articles being arranged in alphabetical order (as we are accustomed, for example, in the use of Brown, Driver, and Briggs). Illustrative is Bultmann's article on ginōskō, which also includes the words gnōsis, epiginōskō, epignōsis, kataginōskō, akatagnōstos, proginōskō, prognōsis, suggnōma, gnōma, gnōridzō, and gnōstos. Obviously, with this arrangement words appear in the gamma section that one would normally expect to find elsewhere in an "external lexicon." Conversely, items that one might expect to find in this first volume will not appear until later sections of the Dictionary are available (e.g., apokalupsis that one would expect to find in the alpha section is really found under kaluptō). To alleviate the problem that this arrangement would otherwise pose, all words treated at all are listed in their proper alphabetical order and the reader is there re-

ferred to the appropriate article in the Dictionary. Helpful cross references are also included in the text of the various articles and footnotes to related material elsewhere in the Dictionary.

The pattern of the articles is to treat each word according to its use in the following contexts: (1) the Greek world, (2) the OT, (3) rabbinic literature, (4) Hellenistic Judaism, (5) the NT, (6) the early church, and (7) the post-apostolic fathers. These categories, of course, are only used where relevant and in appropriate cases other headings are employed.

The longest (and by that standard most important in the opinion of the editor) articles in Volume I are: agathos, agapaō, aggelia, aggelos, hagios, adikos, aiōn, alātheia, hamartanō, apostellō, baptō, basileus, boulomai, gameō, gennaō, ginōskō, glōssa, graphō, and gunā.

It is a delight to commend this great work to the readers of Grace Journal knowing that in the years to come many generations will enter into the labors of these scholars and apply their ground-work in meaningful and fruitful exegesis of the NT. As for any of the exegetical tools at our disposal this one must be used with discretion and under the leadership and guidance of the Holy Spirit who alone can illumine our minds to understand His Word and enable us to communicate that Word adequately to our generation.

DAVID R. DILLING

Grace College

JESUS AND THE KINGDOM. By George El-don Ladd. Harper & Row, New York, 1964. 367 pp., \$5.00.

George Eldon Ladd, professor of New Testament History and Biblical Theology at Fuller Theological Seminary, has contributed an impressive volume to the growing library on the subject of the Kingdom of God. His basic thesis is that "before the eschatological appearing of God's kingdom at the end of the age, God's kingdom has become dynamically active among men in Jesus' person and mission" (p. 135). His key phrase is "fulfillment without consummation" (ch. 4). This means that the kingdom of God is equated to messianic salvation fulfilled in Christ, but the complete consummation awaits the eschatological kingdom. The basileia of God refers to God's rule in the life of an individual (p. 134). Many passages that are normally applied to the future are related to Christ's contemporary situation (e.g. Matt. 13, 25; Rev. 12). The disciples of Jesus are identified as the true Israel which is subsequently equated to the church of Matthew 16:18 (pp. 246, 258). One chapter is devoted to the eschatological kingdom, but the time and the character of that kingdom are not presented.

Throughout his book, Ladd relates his thesis to the liberal and neo-orthodox positions. To the reviewer, this is the outstanding feature of Ladd's book. His heavy documentation is supported by an extensive bibliographic list of contemporary writers, both American and German. However, there is a conspicuous absence of reference to dispensational writers. Only one was noted (p. 232).

Alert Bible students will be intrigued by Ladd's acceptance of the synoptic "Q" document (pp. 103, 11) and his wide usage of apocryphal passages.

This book is valuable for its presentation of the kingdom view of a non-dispensationalist and for broad survey of contempo-

rary liberal literature on the subject. Advanced Bible students will find it helpful.

ROBERT GROMACKI
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THE LORD PROTECTOR, Religion and Politics in the Life of Oliver Cromwell by Robert S. Paul. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1964. 438 pp., \$2.95 (paperback).

In twenty well organized and accurately written chapters the author of this work has given us a picture of one of the most neglected figures of military, civil and church history. Oliver Cromwell (1599-1658) was in reality both a civil and a church leader. In those days church and state were inextricably bound together. His outstanding ministry was during and immediately preceding that unique period in English history known as the Commonwealth (1649-1660) when he acted as the supreme director of the affairs of state and was called The Lord Protector, hence the title of this book.

One of the outstanding contributions of this work is the presentation of the Puritanism of Cromwell and the manner in which it affected all of his leadership. He took with utmost seriousness the message of Holy Writ although at times he appears to have misinterpreted that message. The book is well documented and contains six pages of selected bibliography. Both the documentation and the bibliography show the author's adequate knowledge of the materials relating to the life and times of Cromwell. Hugh Trevor-Roper in the Sunday Times of London refers to it as "A juster and more balanced portrait than any life of Cromwell since the great work of . . . Sir Charles Firth."

The book is not easy reading. It seems to be lacking in intimate, personal details concerning Cromwell's life. The inclusion of more of this sort of material would have made it more readable. However, there is no doubt as to its scholarship and as to its presentation of the salient facts relating to one of the great figures of the 17th century. The reviewer of this book can heartily recommend it to those readers who are interested in the complicated history of England in the aforementioned century, the influence of Puritanism during that time, the difficult relationship between England, Scotland, Ireland and Wales during those days, and in a study of the relation between church and state. It is a good work on an interesting phase of English history.

HOMER A. KENT, SR.

Grace Theological Seminary

INTRODUCTION TO THE NEW TESTAMENT. By Everett F. Harrison. Wm. B. Eerdmans Publishing Co., 1964. 481 pp., \$5.95.

New Testament students are fortunate in having a number of new volumes on Introduction to supplement and up-date the older works in this field. The third volume of Donald Guthrie's The New Testament Introduction is scheduled for release early in 1965. Everett Harrison's Introduction to the New Testament is another scholarly contribution to this vital subject. Teachers and students will welcome it for the breadth of its research and the readability of its text.

The material is divided into five parts. Part I gives the background of the New Testament, discussing the history, institutions, and other literature of the period. Part II presents the language of the New Testament. In a brief but interesting and factual account,

the author tells the story of the Koine. Part III devotes thirty pages to textual criticism. The materials discussed include the recently-discovered papyri 66 and 75. Users of the work by H. C. Thiessen will appreciate this fresh material. There is also a section delineating the principles and procedures used in interpreting the documentary evidence.

Part IV is devoted to the canon. The author discusses the history of the canon and the principles which governed canonicity. He also discusses the New Testament apocryphal books, and gives an interesting treatment of the Agrapha (sayings attributed to Jesus but not found in the Gospels).

The major portion of the book is Part V, "The Literature of the New Testament." Twenty chapters are reserved for this area of special introduction. In addition to chapters for each book or group of books, there are chapters on the Gospels collectively, and the Epistles collectively.

There is a good treatment of the Synoptic problem. The author apparently leans toward the priority of Mark, but gives an excellent survey of all viewpoints, with extensive documentation.

For Galatians, the author states with some detail the arguments for the North and South theories, without taking a dogmatic position on the problem. He also discusses at some length the identification of Paul's visits to Jerusalem as they are given in Acts and Galatians. By such methodology, the author has produced a good textbook, usable by any teacher regardless of his personal conclusions on these problems.

In his discussion of Hebrews, the author lists some of the arguments usually advanced for Paul's authorship, and points out their weaknesses. There is good discussion of

other proposed solutions, but the problem is not resolved. At the present state of knowledge, it could hardly have been handled otherwise.

When the author deals with the difficult problems of II Peter, he points out clearly the cases for and against Petrine authorship. He fully recognizes the problems involved in the traditional view, but does not pronounce himself ready to reject it. He dates the book on the assumption that Peter wrote it.

This is an excellent textbook for seminary classes. Any serious Bible student will find it a reliable survey of New Testament scholarship from past to present. A few typographical errors mar an otherwise most attractive volume ("apostatizing" and "accompanied" are misspelled, pp. 347, 406).

HOMER A. KENT, JR.
Grace Theological Seminary

COWMAN HANDBOOK OF THE BIBLE. By Donald E. Demaray. Cowman Publishing Co., Los Angeles, California, 1964. 400 pp., \$8.95.

This volume is designed as a guide for understanding the background and setting of the Bible. It is not a textbook for students, for there is practically no documentation or highly technical data. However, as an aid to laymen, Sunday School teachers, and the casual Bible reader, this is a most helpful work.

The author is dean of the School of Religion and professor of religion and history at Seattle Pacific College. He shows himself to be theologically conservative, while at the same time fully cognizant of modern scholarship.

The Handbook is divided into three main

sections, each with three chapters. Part One deals with "Our Bible: Charting Its Course." There is a brief but good survey of Biblical manuscripts, scribal methods employed, and copyists' errors. The chapter discussing English versions is most helpful to the ordinary reader. Included are some details regarding the Twentieth Century New Testament which are not too commonly known. In the listing of modern English translations, one might gain the impression that the ones named are all that have been made. Yet the Modern King James Version, published in 1962 by McGraw-Hill (copyright, Jay Green), is not mentioned.

Part Two, entitled "Our Bible: Book by Book," gives a brief introduction to each book of the Bible. For each there are paragraphs on authorship and date, destination, key verses, purpose and theme, and an outline of the contents. The discussion of Isaiah mentions nothing of the critical theory of two Isaiahs. For the book of Daniel, the traditional date is assumed. Included are lists of Old Testament miracles and parables, and a chronological table of Hebrew rulers (using the systems of Albright and Thiele).

In the New Testament chapter, the author suggests the probability of Mark's priority (p. 132), and gives first place to the view of an early date for Galatians (A. D. 48), although he recognizes the possibility of other views. It was a disappointment to this reviewer that the author suggests a second century date for II Peter, even though asserting the possibility that the Apostle Peter may have written part of it (pp. 177-178).

Part Three concerns "Our Bible: Persons, Places, Things." There is an alphabetical listing of major Bible personalities, with a thumbnail sketch of each. The mater-

ial on the archaeology and geography of Palestine is excellent, although the more serious student misses the documentation. Photographs are distributed generously throughout the book, and there are several pages of helpful drawings. Among the latter are three pages of musical instruments, showing eighteen different types.

In an appendix there are brief sketches of personalities important in church history from ancient to modern times. The Rand McNally maps are colorful and very clear. They should be of tremendous help to Sunday School teachers. Included are maps of Palestine today and an excellent one of Jerusalem in Christ's time.

HOMER A. KENT, JR.
Grace Theological Seminary

THE BIBLE FOR STUDENTS OF LITERATURE AND ART. By G. B. Harrison. Doubleday and Company, Inc., New York, 1964. xxxi + 563 pp., \$1.95 (paperback).

Students of the Bible, interested in literature and art, will warmly welcome this new volume from the pen of G. B. Harrison. A guide through the Bible especially adapted to the needs of the student of the arts, it should find its way into the personal library of every serious-minded theologian.

Mr. Harrison, in preparing this book, envisioned a need: today's student is lacking in knowledge of the Bible, a familiarity that people from the fall of Rome to the end of the nineteenth century enjoyed. He points out that students of literature today lack this kind of education and have only the haziest knowledge of the Bible or of its contents. This results in the student's missing much of the meaning and significance of many works of past generations. Similarly, he

feels that students of art will miss some of the meaning of the pictures and sculptures of the past unless they know at firsthand the stories by which artists were first inspired.

The Biblical passages included in the volume were selected for their literary and artistic significance, but within the viewpoint of the Christian. Although there are many views taken of the Bible and of the Messianic prophecies, Harrison feels that the emphasis and framework of his book must be Christian, since English writers from the beginning to the present century were brought up in the Christian tradition.

The author has refrained from discussion of those textual and doctrinal matters which concern students of scripture and theology and has chosen stories and passages to which a student is most likely to find reference in his reading. Those to whom the Bible is a new experience and Biblical scholars interested in the arts should find this book refreshing reading.

DONALD GARLOCK
Grace College

GLEANINGS IN JOSHUA. By Arthur W. Pink. Moody Press, Chicago, 1964. 430 pp., \$4.95.

This is the last volume from the pen of Arthur Pink, a British writer who has gained a wide reputation for his previous works, Gleanings in Genesis and Gleanings in Exodus. The author died in 1952, leaving the present study to be collected from his articles in a monthly magazine which he edited and to be completed (chapters 20-23) by James Gunn, a former missionary to Venezuela.

Those who appreciate Pink's rich devo-

tional style and strong emphasis on Puritan theology will find this work to be a solid addition to their library. Pink does not deal with the Hebrew text, nor with archaeological and historical problems connected with the book of Joshua. In spite of these shortcomings, however, the volume is helpful in many ways.

JOHN C. WHITCOMB, JR.

Grace Theological Seminary

THE GOSPEL OF JOHN: AN EVANGELICAL COMMENTARY. By George Allen Turner and Julius R. Mantey. Wm. B. Eerdmans, Grand Rapids, 1964. 420 pp., \$8.95.

According to the introduction this volume "seeks to provide the Bible student with an up-to-date, practical commentary in the evangelical tradition of Adam Clarke, John Wesley, Matthew Henry, and their spiritual successors." The authors are well qualified to undertake such a project--Dr. Turner being Professor of Biblical Literature at Asbury Theological Seminary, and Dr. Mantey being Professor Emeritus at Northern Baptist Theological Seminary.

The commentary is everything it claims to be. Although the price (\$8.95) may seem high for one volume, the reader will find in these 420 pages as complete a treatment of John's gospel as may be found in many other works of several volumes.

A helpful feature of the book is its arrangement on each page of text, exegesis, and exposition in three horizontal columns. Complete footnotes appear for each column. The reader thus can find all he needs without searching through several sections, as one must do for example in Pulpit Commentary.

One of the most commendable features of the book is its great store of illustrative material, making it extremely readable and practical for pastoral use. Lovers of literature will especially appreciate the many references to Shakespeare, Burns, Whittier, Tennyson, and others.

Problem passages are handled thoroughly. Those who adhere to a stronger Calvinistic approach might wish for a fuller treatment of such passages on election as John 6: 37-39 and 10:28.

Considerable space is given to refuting a literal obedience to John 13:15. It is the opinion of the authors that "Jesus simply gave a graphic and unforgettable object lesson in humility." Though this reviewer disagrees with this interpretation he found the discussion and examples of the historic practice of feet-washing as an ordinance very enlightening.

The authors hold that the last supper coincided with the Passover meal and thus, presumably, Jesus ate the Passover. Many other scholars hold that the Last Supper was a different meal and that Christ was Himself the Passover Lamb at this time and would not have eaten the Passover.

The treatment of chapter 17 is excellent. In discussing v. 11, one reads: "It should not be assumed that unity cannot exist without union, nor that union in itself assures unity. In many countries where there is the most organic union among churches there is the least amount of vital Christianity. Under conditions of stagnation the adage does not hold true that 'in union there is strength'" (p. 348). Thus the present ecumenical movement is shown to be fraught with some dangers.

This book will form a valuable addition to anyone's library and we predict for it a wide usage.

WENDELL E. KENT

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THE EPISTLES TO THE GALATIANS AND EPHESIANS. By Andrew W. Blackwood, Jr. Baker Book House, Grand Rapids, 1962. 210 pp., \$3.50.

This book is one of the volumes in the Proclaiming the New Testament series. Each individual chapter deals with one Bible chapter, treating it from the standpoint of the Historical Setting, Expository Meaning, Doctrinal Value, Practical Aim, and Homiletical Form.

The section on the Epistle to the Ephesians is well written and deserves a place in the minister's library. The historical material is good and quite relevant. The exposition of each chapter gives clear cut insights into the meaning of the Scriptures; various customs are discussed as well as the problems facing slaves and the proper conduct for the Christian family. Each section commends itself as being worthy of consideration and thought. The short sermonette at the end of each chapter will supply the Gospel minister with fresh and interesting material that will greatly enhance his own pulpit ministry.

The section on the Epistle to the Galatians must be treated in a more critical light, however. Insufficient space is given to the content and exposition of each chapter, the latter of these being especially weak. On page 76, the author makes the following statement: "Chapter 5 is quite rightly, the most beloved passage in Galatians." One would expect a rather thorough exposition

of this chapter, this being the author's conviction. The opposite seems to be true; only thirteen out of twenty-six verses are listed under the section entitled, "Expository Meaning," one-half of the chapter being left without any comment. Further weaknesses are found in such passages as 4:2 where there is no explanation of the ancient customs concerning sonship; in 2:14-16, there is insufficient explanation of the importance of the point Paul sets forth in his encounter with Peter.

Anyone desiring an excellent commentary and source book in Ephesians would do well to consider this volume; anyone desiring an excellent commentary and source book on Galatians might do well to consider another work.

GERALD H. ROOT

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THE PSALMS OF SIR PHILIP SIDNEY AND THE COUNTESS OF PEMBROKE. Ed. John C. A. Rathmall. Doubleday and Co., Inc., Garden City, New York, 1963. 362 pp. \$1.45 (paper).

Readers with a literary taste will find devotional benefit in the Sidneian Psalms from the Elizabethan era. Being the first American publication (Anchor Book A311) since the single English printing in 1828, this psalmody should draw attention in cultured circles. Before his early death in the English-Spanish war, Sir Philip Sidney (1554-1586) translated Davidic Psalms 1-43. His sister, Mary, the Countess of Pembroke (1561-1621) later finished the task with Psalms 44-150. Completed around 1599 and circulated in the manuscript, the Sidneian poems gained praise from such worthy contemporaries as John Donne (Poems, 1635). Two centuries later, Ruskin paid tribute to

the Sidneian work as "a classical model of the English language at the time of its culminating perfection." Few poets have ever demonstrated a more extensive variety of verse and stanza forms. The Sidney team created a diversity of the stanza, rhythm and rhyme conformable to the individual Psalm. By this method they hoped to make each Psalm stand as a poem in its own right. Although an expression of energy, intensity and deep emotion, these Elizabethan lyrics were unable to replace the Sternhold-Hopkins psalter of the Church. The latter work with its simple stanza and easily memorable text was too deeply entrenched in the hearts of the people.

John C. A. Rathmell, Research Fellow and Director of Studies in English at Christ's College, Cambridge has prepared an interesting introduction to his editorship. His bibliography lists all the works which make significant reference to the Sidneian translation. For his copy text Rathmell used the manuscript transcribed by John Davies of Hereford with comparison and collation of thirteen of the fourteen extant manuscripts (see p. 356). Rathmell suggested that Sidney and his sister were unable to read Hebrew. However, they brought out the latent meaning of the text, because their work rested on a good foundation. They relied heavily upon the French Psalter (1562) in comparison with the Prayer Book Psalms, two current versions of the Bible (Geneva Bible, 1560; Bishop Bible, 1568), and the commentaries of Calvin and Beza. Rathmell attempted to preserve the Elizabethan text and made changes only in punctuation, spelling and capitalization for popular reading.

The Sidneian Psalms demonstrate scholarship in poetry. The average reader of the Authorized Version (KJV) will miss the familiar phrases repeated since childhood (e.g., Ps. 23). The work must be considered as

limited from the theological or prophetic viewpoint. Some texts are expanded not only in meaning, but also as to additions (cf. "Ruth" added to Ps. 103:8, line 31 and "Masha" with "Meriba" joined to Ps. 95:8, line 25). A careful reading of the Sidneian psalmody will bring many pleasant thoughts to the reader's mind.

JAMES H. GABHART

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OBEDIENT REBELS. By Jaroslav Pelikan. Harper & Row Publishers, New York, 1957. 212 pp., \$5.00.

The Titus Street Professor of Ecclesiastical History at Yale University has produced a careful study on the history and meaning of the Reformation. The subtitle of the book indicates the basic thesis of the work--Catholic substance and Protestant principle in Luther's Reformation. The author seeks to show that both Catholic substance and Protestant principle are integrated in the life and thought of Martin Luther. By Catholic substance the author means Luther's understanding of the nature of the Church, the role of tradition, the authority of church councils, and the purpose of the liturgy. The Protestant principle sought to establish the Church once more upon the foundation of the gospel, and so to root the unity of the Church in the redemptive action of God rather than in human merit and human organization. The basic motivation of Martin Luther was to maintain the unity of the Church while seeking to subject its traditions and doctrines to the authority of the Scriptures. The book illustrates the life-long attempts to achieve this unity despite separation with other Protestant groups and even with Rome.

The main thesis is given as ecumenical

application for our modern times as the way by which the Protestant church and the Roman church can confront each other. The Twentieth Century ecumenical dialogue must not seek to undo the Reformation, but rather to proceed through it to both Catholic substance and Protestant principle. In this way the dialogue may be expected to produce the unity of the church which is the modern concern.

The desire for an ecclesiastical expression of unity is certainly desirable in this world of conflicting ideologies. However, the expression of ecclesiastical unity cannot be maintained when entrenched error makes the proclamation of the gospel impossible. The unwillingness of the Roman church to submit its dogma to the authority of Scripture led to the expulsion of Luther from the Church whose unity he desired to maintain. Modern forms of error have likewise not been predisposed to subject dogma and practice to the authority of Scripture. Until such an attitude is prevalent in the visible church, there are no scriptural grounds for unity. Catholic substance is not rejected because it is Catholic, but only as it proves to be contrary to Scripture. The true spiritual unity recognizes the redemptive significance of Jesus Christ as Lord and Saviour; the canonical Scriptures as the only foundation of authority; and the person of the Holy Spirit as the divine motivation uniting believers in the fellowship of the life eternal.

WILLIAM R. FOSTER

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LIGHT IN THE NORTH. By James D. Douglas. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1964. 220 pp., \$3.75.

This book on the Scottish Covenanters is Volume VI in a new series in the field of church history being produced under the general title, The Advance of Christianity Through the Centuries. The series is edited by F. F. Bruce, professor of Biblical Criticism and Exegesis at the University of Manchester. Dr. Bruce wrote the first volume of the series, The Spreading Flame, which deals with the beginnings of Christianity. Other specialists have written or will write the other volumes up to the number of eight. Thus far four volumes have appeared: Volume II, The Growing Storm by G. M. S. Walker, which is the story of the church from 600 A.D. to 1350; Volume VII entitled, The Inextinguishable Blaze and written by A. Skevington Wood and is the story of the spiritual renewal and advance in the 18th century; then, of course, the volume which is the subject of this review.

Yet to appear in the series are Volume III, The Morning Star (Wycliffe and his Lollards) by Prof. G. H. W. Parker; Volume IV, The Great Light (Luther and the Reformation) by Canon James Atkinson; Volume V, The Refining Fire (The Puritan Revival) by Dr. J. I. Packer; and Volume VIII, The Light of the World (19th century revivals) by J. Edwin Orr.

It is evident that the time of the appearance of these several volumes does not correspond with consecutive order. Thus the volume under consideration is Volume VI though it is only the fourth of the series to appear. In it Dr. Douglas has made a notable addition to the fascinating story of the Scottish Covenanters. It is graphically written setting forth in clear style the bloody conflict that took place in the 17th century between the throne of England and the Scots who held tenaciously to their National Covenant even though they were formally allied

with Britain governmentally. It pictures vividly the many martyrs who willingly lay down their lives rather than be untrue to their Scotch heritage. There are few dull moments in this book unless one tires of reading of religious and civil conflict as they were inseparably intermingled during those stirring days. It deals with the problems incident to a state-church relationship, problems which as yet are not all resolved though they manifest themselves today in somewhat different ways.

One cannot read this book without being made to realize anew how deep religious convictions can become imbedded in the soul of man. The Scottish Covenanters had such convictions with the result that blood flowed freely in the days described in this book. The author of the book wisely suggests that the convictions and blame for the frequent bloodletting were not all on one side of the controversy.

The student of church history will delight to have this book on his shelf together with the other fine volumes of this attractive series.

HOMER A. KENT, SR.

Grace Theological Seminary

THE PELICAN HISTORY OF THE CHURCH. Volume Four: The Church and the Age of Reason. By Gerald R. Cragg. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1962. 299 pp., \$5.00. Volume Five: The Church in an Age of Revolution. By Alec R. Vidler. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1962. 287 pp., \$5.00.

Volume Four treats the years 1648 to 1789, which are interesting because they lie between great movements. The Reformation had run its course, and the Europe of 1648

was weary of it. The weariness gave way to skepticism, and the eighteenth century decided few issues on the basis of religious considerations. The Age of Reason seemed to drive the churches into retreat. One great religious impulse did appear during these years, taking the form of Pietism on the continent, Methodism in England, and revivalism in the American colonies. At the end of this period came the irreligion of the French revolution, but also there came the great revivalist and movements of the nineteenth century. While this book majors on the theological and philosophical, the impact of rationalism on events would seem to justify this emphasis. General church histories of this period are few, and a book such as this one ought to have great value.

To the biblicist point of view, however, this particular treatment has an unfortunate slant in it. The author is plainly in favor of ecumenical liberalism and values whatever conforms to that principle. He criticizes Pietism in detail but describes the Roman and Orthodox churches with something very like approval. The best things about the Methodist revival would seem to be the points at which it resembles the social gospel. He gives admiring pages to the Cambridge Platonists but dismisses such a man as Baxter with two sentences. He gives considerably more space to Deism than to the Puritan movement. For the pastor who wants something to put into the hands of his more interested members, it would not seem that this treatment meets his needs.

Volume Five brings the story up to the present time. Whether intending to or not, it documents the Biblical predictions of a deepening apostasy at the close of the church age. It concentrates its view on the European scene, with special attention to the aftermath of the revolution, the developments in the Church of England, the trends within

Romanism, and the currents of theological liberalism.

As with Volume Four of this series, the sympathies of the book are on the side of modernism, ecumenicity and the social gospel; the bias runs against biblical literalism and its implications. The author's connection with Cambridge doubtless explains his emphasis on the European scene to the admitted neglect of North America, with its great evangelistic and missionary vitality.

On balance, both volumes are useful, with Volume Five seeming to be the more readable of the two. It is to be regretted, however, that both have the same rationalistic bias. It is also to be regretted that the American publisher, so long noted for Christian literature, should attach its name to a series so antagonistic to biblicist and reformation doctrines.

ROBERT G. DELNAY

Central Conservative Baptist
Theological Seminary

GREAT EXPOSITORY SERMONS. By Faris D. Whitesell. Fleming H. Revell Company, Westwood, N. J., 1964. 194 pp., \$3.50.

This book should prove to be a helpful aid for all preachers who are interested in studying the expository method. The author has compiled 18 expository sermons with a brief biographical sketch of the author preceding each sermon. The choice of authors includes many of the outstanding preachers from the Reformation to the present. The choice of sermons emphasizes the variation in approach of those employing the expository method.

The author has apparently made an extensive search for expository sermons. Some of the preachers are noted for their

expository preaching but this compilation indicates that some of the sermons are not strong from the exegetical viewpoint. They jump from interpretation to application with very little clarification of the meaning of the passage itself. Others could stress the central idea more clearly. These failures are not the fault of the author of the book, however.

The study of the weaknesses as well as the strengths of the expositors of the past should prove a valuable aid in strengthening the use of the expository method today.

GLENN F. O'NEAL

Talbot Theological Seminary

HANDBOOK OF CHURCH ADMINISTRATION. By Lowell Russell Ditzen. The Macmillan Company, New York, N. Y., 1962. 390 pp., \$7.00.

The complex demands of the twentieth century have pressured the minister into administrative details. He must be capable in business, public relations and organization; have ability to advise on landscaping, building and finances; must be informed on politics, insurance, and filing. He is also supposed to preach! While the primary purpose of the church is spiritual, effective administration should undergird this purpose. To simplify and update the church organization, Lowell R. Ditzen sets forth a comprehensive reference on church administration. This work of 10 chapters (called "sections") concisely covers church organization, activities, personnel, buildings, furnishings, grounds, record keeping, office routine, civil matters, publicity and public relations. Two appendices consider standing rules and tested methods of meeting new people and prospective members.

The over-all scope of this work will suit the administrative needs of churches with a membership of 500 people or more. However, several good ideas may be employed by the smaller church, such as the zone plan for deacons (pp. 18, 19), surveys for the congregation (pp. 41-43), and organization of board meetings with pre-set times to commence and end. Whatever might be the size of the congregation, good administration requires humility, vision, and thoroughness. Throughout the book, Dr. Ditzen suggests forms to record business, activities, aptitude, telephone calls, etc. He includes several charts for organization, a sample choir newsletter, and bylaws for a nursery school. The work is well paraphrased for absorbent reading. The index is workable.

The most valuable chapter of the book is "Parish Activities and Programs" (pp. 49-184). In this section Dr. Ditzen discusses many subjects, such as the enlistment of new members, funerals, endowment funds, group activities, cradle rolls, and a church library. While the author moves rapidly from subject to subject, he covers details such as placement of ushers by height and the cost of non-member church weddings. The author does not try to build a case for the suggested exercises, nor does he create enthusiasm for any activities. He merely notes from his research and experience many effective principles of administration. He does not deal with problem areas of the church such as delinquent membership or inefficient personnel. It is not expected that all readers will agree with his church fairs, programs with Robert Frost, etc.

While there are other administrative books preferable because of a spiritual emphasis with the utilization, this book makes a contribution to the field of church administration. Dr. Ditzen is the Senior Minister of the Bronxville Reformed Church of New

York and has traveled for the World Council of Churches and the U. S. State Department.

JAMES H. GABHART

Union Gospel Church
Waterloo, Iowa

DIALOGUE AND DESTINY. By Albert Edward Day. Harper and Brothers, Publishers, New York, 1961. 192 pp., \$3.50.

A retired Methodist pastor and a former professor at Wesley Theological Seminary, Washington, D.C., Albert Edward Day sets forth the nature and need of dialogue with its contribution to human life. Dr. Day believes that dialogue and destiny are inseparable. To eliminate dialogue will mean to miss destiny. Without an understanding of destiny, man cannot have dialogue. "Dialogue for destiny; destiny by dialogue" (p. 13). God's intended, offered and assured destiny requires response to Him, reception of grace, repentance and dedication. Destiny is the purpose of God for His creatures or what He intends them to be. Dialogue is an exchange between two persons who have turned toward each other long enough to be aware of each other. This dialogue reaches out for understanding comradeship. In true dialogue one expresses his real mind to another and such expression takes courage, thoughtfulness, love, and respectful questioning.

With his work Dr. Day desires to reach the commoner as well as the intelligentsia. However, his extensive vocabulary, numerous literary references and difficult theology will discriminate against the former class. Following a liberal persuasion, the author confuses or eliminates the orthodox doctrines of sin, salvation, faith, sovereignty of God, eternal punishment, etc. He expresses the theory of a second chance for the repentant in hell. He strangely twists the meaning

of the Greek word "*aiōnois*" from "everlasting life" to "that which belongs to God" (Mt. 25:46, cited reference). In this wrested idea, punishment would be remedial, not revengeful, transforming, not torturing, disciplinary, not destructive. Thus, by rescue of all repentant ones in hell, the God of love brings happiness to Himself and He unites all things in Christ. Of course, Dr. Day does not discuss the problem of everlasting life (the same "*aiōnois*") in his faulty exegesis. The destruction of one means elimination of the other. The eternal blood covenant of Christ (Heb. 13:20) secures eternal salvation for the believer (John 3:15, 36) and the eternal destruction of the rejector (Mt. 25:46; 2 Thess. 1:9).

Dialogue with self, society, the Bible, Christ, nature and events is encouraged. The author notes that average dialogue with self is inadequate. Man needs to discover his own uniqueness by a knowledge of God and an understanding of His instruction through events and people. Plowing through a hodge-podge of philosophy and theology, Dr. Day finds the clue to man's "authentic" self in the selfhood of Jesus. Dialogue in society and home is recommended because "real selves seldom get together." Many words are exchanged, but few convictions are expressed. "Conversation plays around life, but seldom plunges into it" (p. 36). The primary trouble in the current Protestant-Roman Catholic dialogue, according to the author, is that each group has a mental stereotype of the other. Common faith should become the bridge of communications. Protestants must not come to the dialogue with a defensive attitude and a closed mind, but with a "hospitality to criticism." Differences are to be explored, understood, reconciled, rejected or adopted. How can dialogue succeed when one person forces his opinion upon another?

In dialogue with the Scriptures, Dr. Day suggests that the reader question historical accuracy, validity, and authority. To him Biblical accounts such as a universal flood, a serpent speaking to Eve, and the chariot departure of Elijah must be considered as "obvious unbelievables." He holds the New Testament record of Christ not as historical facts, but merely as facts about Jesus. He believes that objective reality behind the resurrection is the important thing.

Those who seek more information on modern dialogue will find expression in this work.

JAMES H. GABHART

Union Gospel Church
Waterloo, Iowa

MISSIONARY PRINCIPLES. By Roland Allen. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 168 pp., \$1.45, paper.

The author of this book, an English writer who lived from 1869 to 1947, has presented in a clear and readable fashion factors relating to the impulse, the hope, and the means and reaction of Christian missions. His primary thesis seems to be that true missionary vision and work comes not from legalistic obedience to the great commission, but is a manifestation of the indwelling Spirit, who displays in the yielded Christian the same desires that characterized Christ. With this fact in mind, Mr. Allen takes a penetrating look at the Christian's call, present-day appeals, and missionary giving and goals. He comes to the conclusion that every Christian, because he is indwelt by the same Spirit, ought to manifest a zeal for missions from the heart, and that the absence of this is an indication of either ignorance or unyieldedness upon the part of the individual.

As he states in the end, Mr. Allen has set forth principles that are missionary only in the sense that they refer to the whole world. They are principles, however, which ought to govern all of the Lord's work. To me, this book gave a refreshing insight into Scriptural methods of accomplishing God's work, and I feel that it would be a benefit to anyone who is seriously endeavoring to labor effectively for the Lord, whether in foreign lands or at home.

HENRY S. BRYANT

Winona Lake, Indiana

PEACE SHALL DESTROY MANY. By Rudy Wiebe. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1962. 239 pp., \$3.95.

Here is an interesting Christian novel, written by an Assistant Professor of English at Goshen College, Goshen, Indiana. It delves into some of the basic beliefs and practices of a small Mennonite community in Saskatchewan during the year 1944; Spring, Summer, Autumn and Winter, being the four chapter headings.

The main thrust of this novel seems to be to show that often there is inconsistency on the part of Christians who tenaciously hold to some particular doctrine or practice to the exclusion of another of equal importance. In this story the doctrine which is held high is nonresistance or non-violence in respect to war across the seas but underneath there is hatred, thievery, slander and sexual promiscuity. As is often the case in strict, ethnic, religious communities, the leaders are voluntarily blind to certain wrongs in the group. And just as it happens in this story, there is an accumulation of disconnected incidents which finally all seem to break surface at one time and it is found that those who claimed to be the better were

actually the worse. Not only does this novel apply to communities as a whole but individually also may reveal our own inconsistent behavior.

The main character of the story is Thom Wiens, who grapples with basic spiritual problems as they affect him. Sometimes the author causes Thom and others to reminisce almost to the point of total recall and becomes tediously detailed. Nevertheless, in cultural and linguistic aspects the story is very realistic. This is not just a novel dressed in Christian garb but truly Christian literature and can be read with profit.

ALVA GOOSSEN

Berean Bible Church
Wichita, Kansas

MISSIONARY METHODS: ST. PAUL'S OR OURS? By Roland Allen. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1962. 173 pgs. \$1.65, paper.

THE SPONTANEOUS EXPANSION OF THE CHURCH. By Roland Allen. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1962. 157 pgs. \$1.65, paper.

The concept of the "indigenous church"--self-governing, self-supporting, and self-propagating--is now in the forefront of missionary thinking. The decline of the West has forced many missionaries to re-examine their policies. These books are of significance because they earnestly and cogently advocated such a concept fifty years ago, when Western prestige was at its peak. As such they demonstrate not only the perceptiveness of the writer, but also--and especially--the necessity and wisdom of following New Testament principles which never become outdated, no matter what the world's methods might be.

Allen demonstrates that in many respects "St. Paul's method is not in harmony with the modern Western spirit" (p. 6), and that, unfortunately, many missionaries have been so deeply influenced by their environment as to forsake Biblical methods. In doing so, he displays a thorough acquaintance not only with relevant New Testament passages, but also with Classical culture, the writings of the Fathers, and the missions literature of his time. He has produced a careful and definitive study, written in excellent literary style. These excellences, however, limit the usefulness of these books today. Negative and positive experiences have demonstrated very forcefully the necessity of founding indigenous churches, so that an elaborate proof of this is no longer necessary. And readers have become so accustomed to simple and concise writings that his style may seem too involved. Also, many readers today will not have the problem that Allen faced: namely, that of reconciling his High Anglican ecclesiology with the simplicity of New Testament doctrine and practice.

Missionary Methods contains much valuable comment on significant New Testament passages, with a handy index of Bible references at the back. It is well organized, so that missionaries may turn directly to discussions of such problems as the presentation of the gospel, training of converts, relationship to national churches, etc. This reviewer found the chapters on "Miracle" and "Finances" especially well done, and the chapters on "Unity" and "Authority and Discipline" are especially deserving of much consideration. In the latter Allen argues that Paul's influence over new churches was by appeal not command, by exhortation not legislation. He wanted them to make their own decisions under the leading of the Spirit. To do otherwise would be "the way of death, not of life; it is Judaism not Christianity; it

is papal, not Pauline" (p. 118).

This basic principle is elaborated in the analysis of the nature and method of Spontaneous Expansion. The author shows that individual believers and churches are strengthened as they shoulder the responsibilities of spreading the gospel and organizing their own churches. There is little reference to Scripture in this book, but a good deal of critical discussion of missionary methods current in his time.

Allen argues that national churches must not be mere extensions of Western national churches; they must be indigenous not only in the sense of financial self-support, but in a spiritual sense (p. 40). He deplores the missionary's tendency to force his standards on the national Christians, since many of these are the product of our Western heritage. Allen continues, "There is clearly a great difference between 'contending earnestly for the Faith which was once for all delivered unto the saints,' and this maintaining of a standard by authority. When we contend earnestly for a faith, the emphasis is upon the inherent truth of that for which we contend: When we maintain a standard, the emphasis rests upon the exercise of authority . . . It does not seem to me that any maintenance of doctrine which does not spring voluntarily from internal convictions can properly be called a maintenance of a doctrine at all" (pp. 45-46).

For those who already understand the need and principles of an indigenous church, Allen's second book will probably be the most significant. The following chapter titles indicate his understanding of the issues at stake: "Fear for the Doctrine," "The Christian Standard of Morals," "Civilization and Enlightenment," "Missionary Organization," "Ecclesiastical Organization," and "The Way of Spontaneous Expansion." Again,

it must be admitted that the reading becomes (to us) unnecessarily involved, but there is much wisdom and experience here that is most helpful and clear.

This strong call to a return to apostolic methods should have a healthy and spiritual influence on the labors of sound missionaries throughout the world. Yet this reviewer would note in closing that it would be a serious mistake to conclude, as some have, that only recently has the Bible guided missionary methods. Lest any should suggest that missionaries of generations past have not followed such indigenous principles, one need only note the policies of Fraser of Lisuland (*Behind the Ranges*, esp. pp. 206-207, 226-230). He had established truly indigenous churches that expanded spontaneously by the early 1920's. And many other born again missionaries who obediently followed God's word have done likewise. The concept is not new, then, but its implementation continues to be a source of discussion because of the changing times in which we live.

RONALD W. FISHER

Cleveland, Ohio

MINISTERING TO THE GRIEF SUFFERER.

By C. Charles Bachmann. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1964. 144 pp., \$2.95.

This volume seems to serve two purposes for the conservative pastor: one, it orientates him with the current trends in clinical psychology in the field of grief suffering and two, it defends the integrity of the funeral director.

Since most orthodox ministers have had little or no training in professional counseling and psychology, this book can be read with profit to acquaint them with methods and

opinions. The second benefit is particularly appropriate because of the recent literature (*The American Way of Death* and *The High Cost of Dying*) which has called the general reputation of funeral directors into question. As Doctor Bachmann states concerning these directors, ". . . it is more than a business venture; it is a genuine concern for people and a need to find some creative fulfillment in doing a task as capably as possible." (p. 104)

This work is not embedded in heavy psychological terminology, few phrases being any more technical than "residual psychic scar."

The thorough discussion of the definition of grief may help the pastor to broaden his understanding of how many different things in life cause suffering and how deeply those troubles run.

Likewise the author is helpful in commenting upon how to conduct a funeral for a child or for someone who has committed suicide. Such professional advice as how best to inform a person that a relative has died, the importance of the post-funeral call, and the critical period between the third and sixth months, are all valuable in light of the author's experience and research.

Possibly the real lack in this work is the almost total absence of spiritual resources. In chapter four there are listed ten ways for the constructive and destructive handling of grief and none of these suggestions are based on any spiritual basis. The same is true of the counseling tools discussed on page 36. An individual could be a complete agnostic and still apply these rules. Consequently, one question is how much of this could refer to a minister of the gospel of Jesus Christ.

Doctor Bachmann states concerning the

minister, "The essential task for the pastor is sharing of the person's grief, allowing the person to become free from the bondage to the deceased, and finding new patterns of interpersonal relationships." (p. 24)

Nevertheless the book is provocative and reminds us that fifty percent of all Protestant burials are non-affiliated persons which

represents a mission field to lost loved ones. As one chaplain in a mental hospital stated, the majority of people he visits are confined because of unresolved grief reactions.

Much of this book is worth reading.

WILLIAM L. COLEMAN
Winona Lake, Indiana

BOOKS RECEIVED

THE ACTS OF THE APOSTLES. By R. B. Rackham. Baker Book House, Grand Rapids, 1964 (rpr). 524 pp., \$6.95.

THE HOLY SPIRIT IN THE NEW TESTAMENT. By Henry Barclay Swete. Baker Book House, Grand Rapids, 1964 (rpr). 417 pp., \$6.95.

ARCHAEOLOGY IN BIBLICAL RESEARCH. By Walter G. Williams. Abingdon Press, Nashville, 1965. 223 pp., \$4.75.

THE EPISTLES OF JOHN: THE TYNDALE NEW TESTAMENT COMMENTARIES. By J. R. W. Stott. Wm. B. Eerdmans, Grand Rapids, 1964. 230 pp., \$3.00.

OPEN LETTER TO EVANGELICALS: A DEVOTIONAL AND HOMILETIC COMMENTARY ON THE FIRST EPISTLE OF JOHN. By R. E. O. White. Wm. B. Eerdmans, Grand Rapids, 1964. 276 pp., \$4.95.

HELPING YOUTH IN CONFLICT. By Francis I. Frellick. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1965. 144 pp., \$2.95.

UNDERSTANDING AND HELPING THE NARCOTIC ADDICT. By Tommie L. Duncan. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1965. 143 pp., \$2.95.

MAKER OF HEAVEN AND EARTH. By Langdon Gilkey. Doubleday and Co., Garden City, N. Y., 1965. 378 pp., \$1.45, paper.

THE DEAD SEA SCROLLS. By Menahem Mansoor. Wm. B. Eerdmans, Grand Rapids, 1964. 210 pp., \$4.00.

CRISIS AND RESPONSE. By Roy L. Honeycutt. Abingdon Press, Nashville, 1965. 176 pp., \$3.50.

- TELL EL AMARNA AND THE BIBLE. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1963. 75 pp., \$1.50, paper.
- EGYPT AND THE EXODUS. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1964. 96 pp., \$2.95.
- AN INTRODUCTION TO THE APOCRYPHAL BOOKS. By H. T. Andrews, rev. by Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1964. 141 pp., \$2.95.
- PROCLAIMING THE NEW TESTAMENT: THE EPISTLES TO PHILIPPIANS, COLOSSIANS, AND PHILEMON. By Paul S. Rees. Baker Book House, Grand Rapids, 1964. 143 pp., \$2.95.
- SERMONS PREACHED WITHOUT NOTES. By Charles W. Koller. Baker Book House, Grand Rapids, 1964. 145 pp., \$2.50.
- NEW TESTAMENT COMMENTARY: EXPOSITION OF COLOSSIANS AND PHILEMON. By William Hendricksen. Baker Book House, Grand Rapids, 1964. 243 pp., \$6.95.
- THE BIBLE FOR STUDENTS OF LITERATURE AND ART. By G. B. Harrison. Doubleday and Co., Garden City, N. Y., 1964. 563 pp., \$1.95, paper.
- THE BIBLICAL ARCHAEOLOGIST READER, 2. Edited by David Noel Freedman and Edward F. Campbell, Jr. Doubleday and Co., Garden City, N. Y., 1964. 420 pp., \$1.95, paper.
- EVANGELICAL THEOLOGY. By Karl Barth. Doubleday and Co., Garden City, N. Y., 1964. 184 pp., \$1.25, paper.
- PORTRAIT OF KARL BARTH. By Georges Casalis. Doubleday and Co., Garden City, N. Y., 1964. 115 pp., 95¢, paper.
- THE TREASURE OF THE COPPER SCROLL. By John Marco Allegro. Doubleday and Co., Garden City, N. Y., revised, 1964. 186 pp., \$1.25, paper.
- THE ANCHOR BIBLE: GENESIS. By E. A. Speiser. Doubleday and Co., Garden City, N. Y., 1964. LXXVI + 379 pp., \$6.00.
- THE ONTOLOGICAL ARGUMENT. Ed. by Alvin Plantinga. Doubleday and Co., Garden City, N. Y., 1965. 180 pp., \$.95, paper.
- THE ANCHOR BIBLE: JEREMIAH. By John Bright. Doubleday and Co., Garden City, New York, 1965. CXLIV + 372 pp., \$7.00.
- CHRISTIAN SCIENCE: ITS ENCOUNTER WITH AMERICAN CULTURE. By Robert Peel. Doubleday and Company, 1965. 224 pp., \$1.25, paper.
- THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, Vol. I. Ed. by Gerhard Kittel, trans. by Geoffrey W. Bromiley. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 793 pp., \$18.50.
- A SURVEY OF SYNTAX IN THE HEBREW OLD TESTAMENT. Rev. by J. Wash Watts. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 164 pp., \$3.95.
- INTRODUCTION TO NEW TESTAMENT TEXTUAL CRITICISM. By J. Harold Greenlee. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 160 pp., \$3.50.
- PRINCIPLES OF CONDUCT. By John Murray. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 272 pp., \$2.25, paper, rpr.
- GOD'S DISCIPLINE: ROMANS 12:1-14:12. By Donald Grey Barnhouse. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 230 pp., \$4.50.
- CALVIN'S NEW TESTAMENT COMMENTARIES. THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS, AND THE EPISTLES TO TIMOTHY, TITUS, AND PHILEMON. Trans. by T. A. Smail. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 410 pp., \$6.00.

- ASPECTS OF CHRISTIAN SOCIAL ETHICS. By Carl F. H. Henry. Wm. B. Eerdmans, Grand Rapids, 1964. 190 pp., \$3.95.
- INTRODUCTION TO THE NEW TESTAMENT. By Everett F. Harrison. Wm. B. Eerdmans, Grand Rapids, 1964. 481 pp., \$5.95.
- THE PREACHER'S PORTRAIT. By John R. W. Stott. Wm. B. Eerdmans, Grand Rapids, 1964. 124 pp., \$1.45, paper.
- BASIC INTRODUCTION TO THE NEW TESTAMENT. By John R. W. Stott. Wm. B. Eerdmans, Grand Rapids, 1964. 179 pp., \$1.45, paper.
- THE QUEST FOR SERENITY. By G. H. Morling. Wm. B. Eerdmans, Grand Rapids, 1964. 91 pp., \$2.50; \$1.25, paper.
- THE NATURE OF THE RESURRECTION BODY. By J. A. Schep. Wm. B. Eerdmans, Grand Rapids, 1964. 252 pp., \$4.95.
- THY WORD IS TRUTH. By Edward J. Young. Wm. B. Eerdmans, Grand Rapids, 1964. 287 pp., \$2.25, paper.
- GOD'S GLORY: ROMANS 14:13-16:27. By Donald Grey Barnhouse. Wm. B. Eerdmans, Grand Rapids, 1964. 202 pp., \$4.50.
- ADMINISTERING CHRISTIAN EDUCATION. By Robert K. Bower. Wm. B. Eerdmans, Grand Rapids, 1964. 227 pp., \$3.95.
- THE REFORMERS AND THEIR STEPCHILDREN. By Leonard Verduin. Wm. B. Eerdmans, Grand Rapids, 1964. 292 pp., \$5.75.
- THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT: THE EPISTLE TO THE HEBREWS. By F. F. Bruce. Wm. B. Eerdmans, Grand Rapids, 1964. 447 pp., \$6.00.
- THE LETTERS OF PAUL: AN EXPANDED PARAPHRASE. By F. F. Bruce. Wm. B. Eerdmans, Grand Rapids, 1965. 323 pp., \$4.95.
- NEW FRONTIERS IN THEOLOGY, II: THE NEW HERMENEUTIC. Ed. by James M. Robinson and John B. Cobb, Jr. Harper and Row, New York, 1964. 243 pp., \$5.00.
- JESUS AND THE KINGDOM. By George Eldon Ladd. Harper and Row, New York, 1964. 367 pp., \$5.00.
- PAUL, APOSTLE OF LIBERTY. By Richard N. Longenecker. Harper and Row, New York, 1964. 310 pp., \$4.50.
- THE REFORMATION. By Hans J. Hillerbrand. Harper and Row, New York, 1965. 495 pp., \$7.50.
- MEN WHO SHAPED THE WESTERN CHURCH. By Hans von Campenhausen, trans. by Manfred Hoffmann. Harper and Row, New York, 1965. 328 pp., \$5.95.
- DECISION AT DAWN: THE UNDERGROUND CHRISTIAN WITNESS IN RED KOREA. By Chulho Awe. Harper and Row, New York, 1965. 180 pp., \$3.95.
- AN INTRODUCTION TO EVANGELICAL CHRISTIAN EDUCATION. Ed. by J. Edward Hakes. Moody Press, Chicago, 1964. 423 pp., \$5.95.
- MAGNIFICENT PROMISE. By Sherwood Eliot Wirt. Moody Press, Chicago, 1964. 129 pp., \$2.75.
- A SURVEY OF OLD TESTAMENT INTRODUCTION. By Gleason L. Archer, Jr. Moody Press, Chicago, 1964. 507 pp., \$6.95.
- WILLIAM CAREY, MISSIONARY PIONEER AND STATESMAN. By F. Deaville Walker. Moody Press, Chicago. 256 pp., \$3.95, rpr.

- OUR LORD PRAYS FOR HIS OWN: THOUGHTS ON JOHN 17. By Marcus Rainsford, with introduction by S. Maxwell Coder. Moody Press, Chicago, 1950. 476 pp., \$4.95, rpr.
- THE HOLY WAR. By John Bunyan, with introduction and notes by Wilbur Smith. Moody Press, Chicago, 1948. 378 pp., \$4.95, rpr.
- PILGRIM'S PROGRESS. By John Bunyan, Retold in modern English by James H. Thomas. Moody Press, Chicago, 1964. 256 pp., \$3.95.
- THE BIBLE BASIS OF MISSIONS. By Robert Hall Glover. Moody Press, 1946, reprint 1964. 208 pp., \$3.50.
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CONTENTS

THE ECUMENICAL MOVEMENT IN PRESENT DAY PROFESSING CHRISTENDOM	Herman A. Hoyt	3
THE IMMINENT RETURN OF JESUS CHRIST	Robert G. Gromacki	11
SOME QUESTIONS CONCERNING THE NEW JERUSALEM	Gary G. Cohen	24
A "SYSTEMATIC THEOLOGY" OF A "RELIGION BASED ON SCIENCE"	Gilbert B. Weaver	30
BOOK REVIEWS		43
BOOKS RECEIVED		47

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THE ECUMENICAL MOVEMENT IN PRESENT DAY PROFESSING CHRISTENDOM

Revelation 17:5

HERMAN A. HOYT

President, Grace Theological Seminary

The ecumenical situation today is accurately described as a jigsaw puzzle. Its vast dimensions, its multiplied details, its complex doctrines, its strange divisions, its subtle devices, its motivating dynamics, and its intertwining and interlocking relationships reach beyond that point where any unaided human being is quite able to comprehend the total situation. Apart from the floodlight of the Word of God the ecumenical movement would continue to remain a jigsaw puzzle.

The ecumenical situation today is manifestly displaying itself in remarkable progression. At the turn of the century no right minded person could have envisioned what we see on the horizon today. Men dreamed of an ideal situation in which the segments of Christendom would be brought together in one gigantic organization. But this was placed in the far distant future. The doctrinal frame of reference forbade imagining this within the near future. But at last, developments in every sphere have moved forward with such amazing speed that we witness today something that frightens every Bible believing Christian.

The ecumenical situation today is gradually fulfilling the Scriptural prediction. As never before in the history of the Church over the past 1900 years, the woman clothed in purple and scarlet is taking shape before our eyes. This is a clear indication that the closing days of the age are upon us. With indomitable purpose the segments of professing Christendom are pushing toward the achievement of one ecclesiastical organization. Almost every conference is surcharged with message and meditation on this theme. Merging and super-merging of communions, organizations, and mission are the order of the day.

The ecumenical situation today is essentially composed of many oddly-shaped pieces. And we must be interested in the pieces. The first reaction is to assign this statement to three great segments of professing Christendom: Catholicism, Liberalism, Neo-Evangelicalism. But why should we exclude Fundamentalism, Judaism, Cultism, and Paganism? But more important, why should we imagine that the pieces of Ecumenism are to be restricted to structure? Do not the pieces of Ecumenism also include doctrine, ethic, and nature? Do not philosophy, psychology, sociology, and science also constitute a part of the jigsaw puzzle?

The ecumenical situation today is spiritually comprehended only by Scripturally-taught people. "He that is spiritual judgeth all things" (I Cor. 2:15), "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13). Depending upon the power of the Spirit of God as exercised through the words of Scripture, we now turn to the task of putting together the pieces of this jigsaw puzzle.

Within the brief span of this presentation I shall call your attention to three leading lines of thought.

1. THE CONTROLLING FORCES ARE ALREADY RESIDENT IN THE NATURE AND CONSTITUTION OF PROFESSING CHRISTENDOM.

There is of necessity a pattern of procedure that exists in the very nature of things. This pattern begins with nature, issues in ethic, produces doctrine, creates structure and culminates in action. The ecumenical situation is following this pattern.

It begins with the constituency of nature in mankind itself. "Wherefore by their fruits ye shall know them" (Matt. 7:20). In this statement Christ is saying that nature is basic. From nature there proceeds the fruit. Character will produce conduct that corresponds with it. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:17-18).

Because of the fallen nature of mankind, it has ever been Christ's purpose to change nature by regeneration in order to prepare men for membership in the true Church, the organism of which Christ is the head. In this Christ has not failed at any point along the way.

But there is the local or visible organization, which at the beginning was coextensive with the true Church, and all of us could wish were still coextensive with the true Church. With this we must reckon. Into this visible organization, in spite of the best efforts of the few, but with the aid of the many, the counterfeits of saved people have been inducted over the centuries.

In the last one hundred years, and especially since the turn of the century, as a result of the dilution of the Biblical message and the introduction of the social gospel, the membership of professing Christendom is in large part made up of unregenerated people. Here is a force with which we must reckon.

Unregenerate nature issues in conformation of life. Remember the words of the Lord Jesus. "A corrupt tree bringeth forth evil fruit" (Matt. 7:17). It cannot bring forth good fruit. This means that nature will produce itself. External restraints may curb and control it temporarily and within limits. But eventually there will be full and free expression.

Prevailing laws, customs, mores, philosophy, and doctrine exercise certain control and give direction to the expression of nature in conduct. But nature is bound to break over the boundaries in ever increasing fashion. This explains Paul's word of wisdom to Timothy. "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13).

This explains the so-called "new morality" that has recently projected itself into public consideration. It is not new. It is simply the old nature now on public exhibition. This nature has at last reached such predominance that it now dares to defy all the moral restraints imposed by purity and holiness. Though this is being featured for society in general, it is very clear that this revolution is also taking place within the professing Church.

Evil nature and conduct are bound to produce a confession of principle to rationalize themselves. This is the point of Paul's prediction to Timothy, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables" (2 Tim. 4:3-4).

Since men are rational creatures, it is a foregone conclusion that they must produce a creed that will rationalize their conduct. Man cannot live in contradiction with all that he believes without experiencing frustrations, tension, psychoses, neuroses, maladjustments that drive him to desperation. Since men within the church will not live in conformity with sound doctrine, then there is only one other recourse; that is the development of false doctrine that will rationalize conduct and ease the conscience.

This explains the changing philosophies in the world and the changing doctrine within the church. The motivation is moral. Men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (John 3:19-20).

But a compendium of doctrine is powerless outside a confederation in pattern. It is inevitable, therefore, that doctrine will seek a superstructure within which it can promote itself. Men are social creatures whose operations depend upon communication and agreement. The true Church is the ideal in this area because it is a divinely created organism. That is the reason it is called the body of Christ, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

Recognizing the ideal in the true Church, the purveyors of false doctrine seek to use this structure for the promotion of their own schemes. Any one of the segments of Christendom would hardly be sufficient to bring ultimate satisfaction and give universal approval to false doctrine, so the effort is under way to remove the external fragmentation and bring together the various segments of professing Christendom in one universal organization. For justification the words of Christ are cited, "that they may be one, even as we are one" (John 17:22). But these words are misused, for they refer to spiritual unity and not to external union.

When at last there is external union in structure, then there will be cooperation in performance. This last is the ultimate end and goal of the whole ecumenical movement. And in the development of things this is always the course it takes. United we stand. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). In union there is strength. Principle cannot issue in performance with perfection and permanence unless there is protection for it. Where there is union, it will be possible to compel performance, and unity of performance assures permanence.

This is not new. Men thought of this at Babel. They said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth . . . And the Lord said, Behold, the people is one, and

they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Gen. 11:4, 6).

II. THE CONDITIONING FACTORS ARE ALREADY AT WORK IN THE THINKING OF MANKIND ACROSS THE WORLD.

The conditioning atmosphere of mental, moral, and spiritual material is absolutely essential to prepare men for ecumenism. Things do not happen in a vacuum. There must be the dreaming before there can be the doing. As a man thinketh in his heart so is he. So it is required that the atmosphere which men breathe be surcharged with the very matter for the moulding of their thinking and the preparing of them for action. Unregenerate nature is already possessed by the majority of the population and the membership of the Church. Unholy living is already well on its way across the world, without and within the professing church. There is only one other thing needed and that is an atmosphere to make reasonable and desirable and urgent the formation of one religious structure.

Catching the spirit of the world has been the peril of the Church from its inception. Correcting the spirit of the world has been its problem. The Church is in the world as God intended it should be during this age, but when the world gets into the Church then danger lies ahead. It is this that prepares the way for the progress of ecumenism.

The conditioning atmosphere of the world is far reaching in its effect. In the areas of science, psychology, and philosophy to mention just three, there has been developing an atmosphere that the rank and file of humanity is breathing.

Science has developed its principles and then has dared to build a philosophy upon the facts it discovered. The theory of scientific determinism has been expanded and applied beyond its legitimate proportions. This incorporates the whole system of biological evolution, which has been expanded to cover the physical, the mental, the moral, and the spiritual. It has reduced the area of reality to the level of the natural and the human, and has removed the need for God by identifying Him with this natural process.

Psychology in its explorations of the nature and constitution of human nature has reduced man to the sphere of the mental and the physical. In this respect there is a purely mechanistic explanation. The abrogation of the spirit has in effect removed the necessity for God, who is spirit. In this respect it has been possible for men to exclude the moral and the spiritual and the supernatural. Once again in this discipline it has been possible to reduce the area of reality to the level of the natural, and God, if there be a God, must be identified with the natural.

Philosophy is the capstone of all the disciplines. It takes the facts of other disciplines and attempts to weave them into a consistent system. Probably there is no period in history when philosophy has fallen to such a low ebb. It is entirely atheistic, mechanistic, and pantheistic. It is like the blind man in a dark room, looking for a black hat that isn't there. Having reduced the area of reality to the level of the natural, there is no other conclusion but that God is all, and all is God, and man being a part of the all things is therefore perfectly just-

fied in regarding himself as sovereign in his own right, and he is therefore the measure of his own morality, and the final arbiter of his own destiny.

In this composite atmosphere mankind is being conditioned from the cradle to the grave. This sort of atmosphere is being breathed in every area of society. Youngsters begin to hear it as soon as they are able to listen to the radio or watch the television. It is woven into all the textbooks from the primary grades through college. It is featured in the newspapers, the magazines, the periodicals, the movies, the museums, the college campuses, the parks, all across the world. There is no possible way to escape this atmosphere. No matter what protective influences are brought to bear, this pantheistic atmosphere is breathed, unknown to the millions, and it is gradually molding the minds and hearts of men into the pattern of thinking that is necessary for ecumenism.

The conditioning atmosphere within the Church is likewise confirming the conclusions of the world. This only makes the molding effect upon the thinking of men more powerful. Within the various segments of professing Christendom where ecumenism is gathering momentum it now appears that nothing short of a crisis can interrupt the present trend. The Church itself in large part has yielded and is yielding to the conditioning influences of the world, and is in turn conditioning its own membership. This is in part what Christ had in mind in the parable of the leaven. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

III. THE CONVERGING FRAGMENTS ARE ALREADY APPEARING ON THE SCENE IN PROFESSING CHRISTENDOM.

There is first of all the convergence in theology. "Can two walk together except they be agreed?" (Amos 3:3). The answer to this is obvious. Until the theological substratum is reduced to a common denominator, it can never be expected that the fragmentation in professing Christendom will be removed. But it is being removed, and this is basically due to the convergence in theological beliefs. Agreement precedes alignment, and this agreement centers in matters of fundamental importance. In three areas of doctrine this is prominent: the doctrine of Scripture, the doctrine of Supernaturalism, and the Doctrine of Eschatology.

The doctrine of the Scriptures is essentially a controversy centering in the source of authority, whether it is divine or human. And the trend is overwhelmingly for the rejection of the divine in preference for the human.

Catholicism, whether you are considering Roman, Russian, or Greek, has for centuries had a very convenient casuistry for disposing of divine authority. It has placed tradition on a par with Scripture. When examined more closely it will be observed that it is on a level above Scripture. Moreover, tradition is derived from the Church, and the authority of the Church is vested in the hierarchy. In this way the authority of the Scriptures vanishes into thin air, and the human leadership of the Church is free to chart its course as circumstances dictate.

Liberalism, though not nearly so subtle, has blatantly disposed of divine authority in the

Scriptures. It denies its inspiration, infallibility, and inerrancy, and then in higher criticism with endless cobweb spinning continues to play with the Scriptures in voluble discussions concerning its relevance to the times. More recently a more subtle form of liberalism has appeared on the scene purporting to be a return to orthodoxy. It is called neo-orthodoxy, but it is the same old aversion to divine authority as in pure liberalism. To the Neo-orthodox the Bible is not a revelation of God, only as it penetrates the veil of the flesh in human experience, and by that time everything of any value has been screened out.

Evangelicalism is the one remaining segment of professing Christendom. And when one tries to draw the line of demarcation between the neo and the hard core he has taken on an almost impossible task. There is a line of difference. But it needs to be said that all evangelicalism is breathing the same atmosphere today and is being affected by it, some in one area, and others in another area. And at those points where there is a deviation from Biblical standards, it will be seen that human authority has been exalted above the authority of the Scriptures. If there is any one area of theology today that is more in question within the ranks of Evangelicalism than the inspiration of the Scriptures, I do not know it. It is true that men are paying lip service to it, but in their substantial discussions, it is quite evident that this doctrine is being questioned, though tolerated. And mere toleration is the first step in the direction of scuttling it.

The doctrine of supernaturalism is the teaching of the Scriptures. But once the doctrine of the Scriptures is scuttled, then men are free to place their own mental inventions alongside those of the Scriptures with equal authority. In fact, with feigned condescension, men are admitting that in the day when the Scriptures were written, the explanations were the best that could be made. But now, in a day of enlightenment and increased knowledge, the same Scriptures must be made relevant. This requires interpretations based on science. As a result, a transcendent God is fast fading from the scene, and pure pantheism is appearing on the horizon of all theological discussion.

Catholicism is gradually yielding to the conditioning influences of the world. Desiring to take its place in the world as a power with which to be reckoned, Catholicism has broken out of its cloistered protection, and has entered every phase of intellectual pursuit. Now breathing a new atmosphere, it is gradually being changed by it. The theological discussions of the recent Ecumenical Congress bear witness to this fact. Except for the moderating and restraining authority of the Pope and the hierarchy, that congress would have gone farther and faster than it did. Recently I was permitted to hear a noted Catholic leader in the field of Education address a large gathering of educators. There was no mistaking the fact that the area of reality had been reduced to the level of the natural and the human, and that his philosophy was pure pantheism.

Liberalism has long since committed itself to the pantheistic philosophy. Its open denial of the supernatural in the life and ministry of Christ, the explanation of the events in the history of Israel, and the theory of evolution as the explanation for creation put it a long way in that direction. Neo-orthodoxy has not changed that course. It has merely dressed it up with a new system of semantics.

Evangelicalism, thank God, is in large part still holding to its position of a transcendent God. Here and there the leavening influences of anti-Biblical attitudes have been introduced, which in time and left to themselves, will leaven the whole lump. The question mark over the Scriptures opens the door. The powerful urge to make the evangelical message palatable in an age of intellectualism is a motivating influence. Then there is the imperceptible conditioning influence of the atmosphere in which we live. All things being equal, the trend is toward pan-theism.

Finally, there is the doctrine of eschatology. Most specifically, Ecumenism falls in this area. Unfortunately, at that point in the Bible where there is a major emphasis, doctrinal development has been negligent on the part of the Church, and confusion reigns. The ignorance has had its blighting effect in other areas of theology and at last we are seeing the culmination in the superchurch of the endtime.

Catholicism, from the days of Augustine has been a-millennial, and has insisted that the Church is the kingdom. Moreover, it has insisted that the one kingdom was the one Church. In this way Catholicism blasted all hopes for the future and centered them in the present Church. This set the stage for every conceivable human maneuvering to accomplish these hopes for mankind in the one organization purporting to be of divine origin. Hence, it is clear that Catholicism has a perfect background for the ecumenical movement.

Liberalism is a growth largely within the confines of Protestantism. It must not be forgotten that the Protestant Reformation did not change the eschatology of the Church. It continued in large part to be a-millennial. A seeming progress in human affairs changed eschatology in the direction of post-millennialism, the church was bringing in the kingdom. But then a reversal in human fortunes turned the bent of theologians in another direction in order for the Church to accomplish the hopes of men. This was in the direction of the social gospel. Out of this has grown the ecumenical movement of today.

Evangelicalism is playing into the hands of the ecumenicists. Reverting in large areas to the so-called classical position in the doctrine of the Church, which is basically a-millennial, the ground work is therefore for the eventual emergence of ecumenicalism. Evangelicals decry the fragmentation in Christendom. They feel that there is a definite need for social emphasis. They long for a united image before the world. All this leads in one direction, toward ecumenicism. But are not these longings due to the feeling that God is not accomplishing His purpose in this age? However, if God is accomplishing His purpose in this age, then why worry about fragmentation, the social chaos, the loss of image before the world. God has just one purpose during this age, and that is to take out a people for His name. After that He will rebuild Israel, establish His Kingdom, and usher in the golden age of civilization (Acts 15:14-17).

There is finally the convergence of the fragments in professing Christendom. This is the logical effect of the convergence in theology. The movement has begun and is moving with ever greater acceleration. Its speed is in direct proportion to the philosophical and theological conditioning of the minds and hearts of men.

What began as a mere trickle at the turn of the century has in recent days turned into a tide. The National Council of Churches involving Protestant denominations within the United States has given birth to the World Council of Churches. Into this organization the Russian and Greek Catholics have been welcomed, so that their communicants now far outnumber the Protestants.

Merging and supermerging continues within Protestant circles. In every case almost, it will be seen that the theological areas of importance have been surrendered in order to realize present, worldly benefit and prestige. Closer examination will reveal that these denominations were already bankrupt theologically, and so they were casting about for other fields of endeavor more attractive to the flesh. The recent debacle of the United Presbyterian Church in Columbus is just the prelude to the next merger in its career.

Roman Catholicism is aroused by the ecumenical spirit. The months on end spent in theological and ecclesiastical discussion is not without purpose. This gigantic organization intends to make the most out of her position to incorporate other segments of Christendom, if possible, without losing her temporal position in society.

Paganism too is ripe for merger in this final super-religious organization of the endtime. When at last all Christian doctrine has been reduced to the level of paganism, there will be no good reason why this merger cannot be effected with little protest.

Conclusion

If this leaves you with a sense of dread and despair, it should not. "When ye see these things begin to come to pass then look up for your redemption draweth nigh." God is not failing in this age. It is still our business to witness that precious message of life. For by so doing we join hands with Him in the accomplishment of His purpose (Luke 21:28ff).

THE IMMINENT RETURN OF JESUS CHRIST

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The subject of the return of Jesus Christ has been a highly controversial one in conservative Protestant circles. Basically, the divergence of opinion can be traced to different hermeneutical principles which have led to the premillennial, postmillennial, and amillennial views. But there are more than these three views on the return of Christ. The premillennial camp, itself, is divided into at least four contrasting positions based upon different answers given to one fundamental question: when will the rapture of the church take place? Thus, we have pretribulationism, midtribulationism, posttribulationism, and the partial rapture view.

Why are there so many views advocated by God's people and by competent Bible scholars? What causes these differences? Both Walvoord, a pretribulationist, and Ladd, a posttribulationist, admit that their respective positions are not explicitly taught in Scripture.¹ Both tentaciously affirm that the Scriptures teach the personal, visible return of Jesus Christ, but at the same time, they both agree that the exact time is nowhere explicitly stated. They have arrived at their respective positions through honest attempts at the harmonization of the Scriptural passages dealing with the subject. This fact, no doubt, accounts for some of the differences. Ignorance or misunderstanding of an opposing position is another reason. Ladd misrepresents the pretribulationist position on the removal of the restrainer, the Holy Spirit (2 Thess. 2:6-7) when he argues that it is absurd to think that the Jewish remnant without the indwelling Spirit could do a better job of evangelism in the Great Tribulation than the church is doing in the present age.² The omnipresent Spirit will be in the world during that period, convicting, regenerating, and indwelling men. Generalizations, or equating the views of an individual with an entire system, are another reason. Advocates of the same position may disagree on the interpretation of certain passages. Wood sees two comings in the Olivet Discourse (the rapture in Matt. 24:32-25:30, and the revelation in Matt. 24:4-31; 25:31-46),³ whereas many other pretribulationists would recognize only one.

All of these various views have a direct bearing on the present subject: Is the return of Jesus Christ imminent? Could He come at any moment? Could He come today? The purposes of this study will be to relate these various views to the problem of imminency, to present the arguments against imminency, to evaluate these arguments, and to set forth support for imminency.

The various views on the imminent return of Jesus Christ can be divided into two general classifications. There are those who deny imminency and those who advocate imminency.

VIEWS AGAINST IMMINENCY

There are at least five views that deny imminency, and these are distributed among the three millennial positions.

Liberal, neo-orthodox view. --There has been a resurgence of thinking on the part of both liberal and neo-orthodox theologians on the subject of the return of Christ. This is evident by the several books produced on the subject: Emil Brunner, Eternal Hope; H. H. Rowley, The Relevance of the Apocalyptic; and Paul Minear, Christian Hope and the Second Coming. However, because of their tendency to spiritualize a literal second coming, Walvoord says that liberal and neo-orthodox theologians "contribute nothing to the rapture question,"⁴ and consequently nothing to the question of imminency.

Amillennialism. --As a general rule, amillennialists believe in the personal, visible return of Jesus Christ, but deny the imminency of that event. Berkhof, in denying imminency, believes that these events will precede the coming of Christ: calling of Gentiles or world-wide evangelization, conversion of Israel (elect remnant, not the nation), the great apostasy and the great tribulation, the revelation of the Antichrist, and the appearance of signs and wonders.⁵ Allis is not as explicit as Berkhof. Although he expresses a distaste for the phrase, "any moment" return, Allis appears to be ambiguous on the doctrine. He asserts that Christ may come today, tomorrow or not within the lifetime of this generation or of many future generations; but he confidently affirms that the task of world evangelism must take place before Christ can come.⁶ Allis further recognizes the similarity between the amillennial position and belief in imminency in this statement:

And it is important to keep in mind that the view of those Amillennialists, who believe in a spiritual millennium which is past or nearly past, and of those Amillennialists who do not believe in any earthly millennium at all, may appropriate very closely to that of Premillennialists regarding the imminence of the coming.⁷

Although there may be an approximation on the part of some amillennialists toward imminency, this does not constitute belief in imminency, as premillennialists define it. This system, as a whole, must be characterized as denying imminency.

Postmillennialism. --In the nineteenth century, postmillennialism was the favored system. However, two world wars and a universal depression obliterated the system. In spite of this, there remain some Biblical scholars who embrace this position with its attendant denial of imminency. Boettner, after admitting the possibility that Christ might return in the comparatively near future, says, "In view of present conditions, however, there seems to be little or nothing in the Scriptures to warrant the notion that Jesus will return within the lifetime of the present generation."⁸ This is the only conclusion that a postmillennialist could make in the light of the present, terrible, world conditions.

Midtribulationism. --This view identifies the great tribulation with the last half of Daniel's

70th week (Dan. 9:24-27). The church will experience the first 3 1/2 years of that seven year period, a time of relative peace and safety, but it will not go through the wrath of the second half. It will be raptured in the middle of the seven year period. This view retains the two phases of the coming of Christ, but it necessarily denies the imminency of the rapture. Its most popular advocate, Norman B. Harrison, writes,

We see from the Scriptures that Christ could not have returned in the lifetime of Peter; nor yet in the days of the Apostles; nor yet before the Reformation; nor yet before the missionary program is completed; nor yet before the apostasy has overtaken us; nor yet before the last days in which we seem to be living.⁹

Posttribulationism. --The most ardent foe of dispensationalism, of premillennial pretribulationism, and of imminency among contemporary evangelicals is posttribulationism. This seems to be the position embraced by the new evangelicalism. This view teaches that the church will go through the Great Tribulation and that it will be raptured as the Lord Jesus returns to the earth after the tribulation. All of the events of the Great Tribulation must take place before the Lord returns. This negates imminency. George Ladd, the key spokesman for this group feels that only one passage (Rev. 20) explicitly states that the church will go through the Great Tribulation.¹⁰ Yet he rejects pretribulationism as an inference and a prophetic innovation of the nineteenth century.¹¹ Walvoord says that posttribulationists "labor either to deny imminency or to invest the word with a different meaning which does not require immediacy. Their denial of imminence is a major aspect of their argument against pretribulationism."¹²

VIEWS FOR IMMINENCY

Pretribulationism. --The major proponents of the imminent return of Jesus Christ are those who believe in the pretribulation rapture of the church. This view is based upon the premillennial, dispensational approach to Scripture. Walvoord cites fifty arguments for pretribulationism.¹³ Included among these are the nature of the church, the nature of the Great Tribulation, the present ministry of the Holy Spirit, historical precedents, hermeneutical principles, the necessity of intervening events between the rapture and the return of Christ to the earth, and imminency. This view teaches that Christ can come at any moment to rapture His church. Some feel that this event would usher in the day of the Lord and the Great Tribulation, but others feel that there may be a lapse of time between the rapture and the beginning of the Great Tribulation.

Partial rapture view. --This view is a modification of the strict pretribulation position. Those Christians who are watching, looking, and loving His appearing (Luke 21:36; Heb. 9:27-28; 2 Tim. 4:8) will be taken by the Lord when He returns for His own. This can take place at any time. However, if a Christian is indifferent toward the Lord's return, he will not be taken, but will be left on earth to go through the Great Tribulation. The Rapture, then, is a reward to the faithful. One key advocate is G. H. Lang of England.

Posttribulationism. --At first glance, the appearance of posttribulationism in this category

may seem to be a mistake, but actually posttribulationism provides us with a paradox. Pentecost is partially wrong when he says, "The posttribulationist must deny the doctrine of imminence . . ." ¹⁴ He is right if all posttribulationists consistently hold to the futurist interpretation, but not all do. Payne embodies "the strong points of all three methods of prophetic interpretation: historical, futurist, and past (or preterist), and in so doing to maintain the doctrine of the imminence of Christ's appearing." ¹⁵ He commends pretribulationism for maintaining imminency, but criticizes it for its innovation of a secret rapture, thus dividing the single coming of Christ into two phases. He commends posttribulationism for maintaining the singleness of the event, but he criticizes it for its loss of imminency. Payne's position, then, is both posttribulational and imminent. He says that this was the position of the early church and of the reformers. Other key advocates of this position are A. J. Gordon, Leon Morris, and Harold John Ockenga. ¹⁶ Payne identifies the posttribulational objections to imminence, such as long range prophecies and the Great Tribulation, as antecedents to the Lord's return which are potentially and presently being fulfilled. He writes,

If Christ should come back today (pray God), we would have the final proof that they have been historically fulfilled; but if He should not, His delay might well be because of a need for their more complete fulfillment in days that are still future. ¹⁷

The tribulation, then, is not a literal seven year period. If Christ should come today, the Antichrist would probably be identified as the Russian or Chinese premier. As the early church identified the Antichrist with the Roman emperor and the Great Tribulation with the imperial persecutions, and as the Reformers identified the Antichrist with the Pope and the Great Tribulation with the Catholic persecutions, so we may do the same today. They believed that Christ could come at any time to deliver them from their persecutions; so should we today, says Payne.

ARGUMENTS AGAINST IMMINENCY

The following list of arguments against imminency has been compiled from several sources. It should not be supposed that every one who denies imminency would necessarily embrace each argument. These are simply arguments which, at one time or another, have been put forth against imminency.

Necessity of Intervening Events

These are events which have to take place before the Lord could possibly return. Some of these were fulfilled during the apostolic era; others took centuries to be fulfilled; and a few still are future.

Death of Peter. --During His post-resurrection ministry, Christ declared to Peter, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify

God" (John 21:18-19). Peter, late in his life, made reference to this prediction (2 Peter 1:14-15). The argument is that Christ could not have come until Peter had become old and had died. This would delay Christ's coming until at least A.D. 65-68, the traditional date of Peter's martyrdom.

Pentecost replies,

Such argument fails to see that the very men who received such announcements themselves believed that what would be the natural course of history could be interrupted by the translation of the believers out of the sphere in which history unfolds and held to the imminent return.¹⁸

Walvoord believes that the prophecy of John 21 was not generally known until after the Gospel was written. If it had been known, the dangers of martyrdom and the lack of communication would leave the believers wondering whether Peter was still alive; thus their hope could still have been imminent.¹⁹ Wood argues,

Hence, it is true that so long as Peter lived, Jesus could not come. But it should be noted that this only provided a definite end-time in connection with Peter, not one of duration as to how long he would still live. And it is the latter which is necessary for the point of the post-tribulationists. For who knew how long it would be before Peter would die? The death of Peter was imminent, just as is the death of any person. It could occur at any time. Hence, Christ's coming was just as imminent.²⁰

Peter, apparently, was middle-aged at this time because he was neither young nor old (John 21:18). Since the life span was relatively short in New Testament times, he would have been old in just a few years. After Pentecost, Peter faced immediate persecution and possible loss of life (Acts 4, 5, 8, 12). His death was imminent; therefore Christ's coming was just as imminent.

Evangelization of the world. --Christ commissioned the disciples and the church to "make disciples of all the nations, "to go "into all the world and preach the gospel to the whole creation," and to be witnesses of Him from Jerusalem to the uttermost part of the earth (Matt. 28: 19; Mark 16:15; Acts 1:8). This extensive program of evangelization would involve a great deal of time and effort; therefore, Christ could not come until the church had fulfilled her commission. Ladd writes,

Christ is tarrying until the Church has completed its task. When Matthew 24:14 has been fulfilled, then Christ will come. . . . The world is nearly evangelized; any generation which is really dedicated to the task can complete the mission. The Lord can come in our own generation, in our life-time--if we stir ourselves and finish our task.²¹

Walvoord feels that the extensive preaching of the apostolic era may have satisfied the

great commission.²² It is true that on the day of Pentecost devout Jews "from every nation under heaven" heard Peter preach and apparently received Christ (Acts 2:5). If they went back to their respective countries and proclaimed the gospel message, would this not fulfill Christ's commission? Did the commission involve geographical areas or specific individuals? Must every person in the world hear the gospel at least once before Christ can come? If this be so, there have been millions in the past who died without having heard of Jesus Christ. Could the commission ever be fulfilled if this were the case? At Thessalonica, during Paul's first trip to Europe, the opponents cried, "These that have turned the world upside down are come hither also" (Acts 17:6). Paul had not yet visited Berea, Athens, or Corinth. Paul told the Colossians that the gospel "was preached in all creation under heaven" (Col. 1:23 cf. 1:6). So then, there is good Scriptural support for believing that the commission was fulfilled in the apostolic era, possibly very early. Even Ladd admits that a dedicated generation could complete the task. Was there a more dedicated generation than the apostolic era?

Plan and content of Paul's ministry. --Christ commissioned Paul to be a witness unto Gentiles, kings, and Israel and to suffer great things (Acts 9:15-16). Paul had long distance plans for his missionary journeys (Rom. 15:24). He knew that he would reach Rome (Acts 23:11). Late in life, he even predicted his own death (2 Tim. 4:6). Does this not negate a belief in imminency on the part of Paul?

Walvoord makes this mild concession:

That Paul should receive specific revelation immediately before his death that he would die rather than be translated may have removed the imminency of the Lord's return for him in his last days but no more.²³

Wood feels that this type of argument is "intangible" because there is no indication as to how much he would experience and how long it would last.²⁴ Paul wanted to go to Bithynia too, but the Spirit stopped him (Acts 16:7). Just because he planned a trip to Spain does not prove that the Lord had to delay His coming until then. In Paul's mind, the Spirit could stop him again, the Lord's return could interrupt his plans, or imprisonment and/or death could prevent it.

Destruction of Jerusalem. --Jerusalem was to be destroyed before the second advent of Christ to the earth (Luke 21:20-24). Since Jerusalem was destroyed in A.D. 70, Christ could not have come before then. However, this argument is only relevant if it is assumed that Christ's coming has but one phase. This is logically unacceptable. The destruction of Jerusalem could have been delayed until after the Rapture. In fact, no one knew when Jerusalem would be destroyed. The Romans who destroyed the city in A.D. 70 were in absolute control of the city when Christ announced His return. The destruction of Jerusalem was just as imminent as His return.

Course of church history. --Harrison accepts the view that the seven churches of Revelation 2-3 prophetically reveal the course of church history.²⁵ This development required an extended period of time; therefore Christ could not have come during the past 1900 years. Scofield somewhat lends support to the non-imminent position by his prophetic outline of these

chapters.²⁶ This argument has some validity only if this interpretation is assumed to be true. It can not be absolutely demonstrated.

Apostasy and the man of sin. --In the posttribulation interpretation of 2 Thessalonians 2, Payne writes that "the parousia of Christ and the accompanying rapture, or gathering together to Him, are to occur at the day of the Lord, but that the Antichrist and the other aspects of the tribulation will have to come first."²⁷ Both Ladd and Charles Erdman concur.²⁸ Ladd relates this passage to Matthew 24:31 because of the common usage of "gather together." He then compares this latter passage to 1 Thessalonians 4:16 because of the common usage of "coming," "trumpet," and "angels."²⁹ They argue that if the rapture occurs before the Tribulation, why did not Paul simply point out that the rapture had not yet occurred? But Paul did tell the Thessalonians that they could not be in the Day of the Lord because the man of sin had not yet been manifested. They had not missed the rapture; they had not misunderstood Paul's teaching of the imminent coming of Christ and the attendant deliverance from wrath.

Return of Israel. --Looking back over world history, Ladd concludes that Christ could not have possibly come until 1948. He states,

. . . the Rapture of the Church is not the next event upon the prophetic calendar; it is rather the return of Israel to her land. . . . the Rapture could not take place until Israel was restored to Palestine as a nation and until there arose another emperor or king who would rule over all Europe.³⁰

Parables Implying Delay

Advocates of non-imminency argue that various parables teach a long interval between the time the Lord leaves and the time He returns (e.g. Matt. 25:14-30). But what constitutes a long interval? Both Peter and Jude faced mockers who were wondering about the delay (2 Peter 3:3-4; Jude 18). If you were expecting a person at any time, any length of time would constitute a delay. The parable of wheat and tares (Matt. 13:24-30) involves time for growth and fulfillment, they say. But this passage deals with conditions at the end of the age, not with developing conditions throughout the period. To use their type of argument, the parable of leaven would involve practically no time at all. The character of the period, not the duration, is being emphasized.

Denial of Two Phases

This argument is directly related to the question of imminency. Pretribulationists divide the translation of the church from the return of Christ to the earth by at least seven years. Posttribulationists argue for the singleness of the event by asserting that both the translation and the return take place at the same time. They argue that the Bible knows nothing of two second comings. Payne argues that the Greek terms parousia, epiphaneia, and apokalupsis are technical terms referring to a single event. They are not non-technical terms that can be used for both the rapture and the revelation. The technical features of these terms can be seen by their usage with the definite article.³¹ Ladd writes that the "Scripture nowhere asserts that

there is a Rapture which will take place before the Revelation."³² Their argument proceeds in this way. Since there is but one second coming and it takes place after the tribulation (Matt. 24:29-31), then the rapture must take place at that time. The rapture-revelation can not be imminent because the events of the Tribulation will necessarily announce it.

Usage of "Watch"

Advocates of non-imminency argue that the command to watch does not mean to watch for something that can happen at any moment. After citing admissions of pretribulation writers that the command to watch is given to Jews in the Tribulation (Matt. 24:43; Luke 12:37-39; 21:36). Ladd argues,

. . . if pretribulationists can apply the command to watch to anyone in the midst of the Tribulation whose end can be approximately known, then they cannot object to the application of these same exhortations to the church on the ground that it is impossible for believers to watch for an event whose time can be approximately known.³³

Ladd adds, "It is because of the uncertainty of the time, not its imminence, that we are to watch . . ."³⁴ In relating 1 Thessalonians 5:7-8 to Revelation 16:15, he writes, "If Christ's coming "as a thief" means a coming which is entirely unexpected, without any preceding signs, this verse should never have been written."³⁵ This is largely a negative argument. It is not so much a proof of non-imminency as it is a warning to pretribulationists not to push the meaning of "watch" too far.

ARGUMENTS FOR IMMINENCY

Imminency seems to be a corollary to the pretribulation rapture position; therefore every argument for this position is indirectly an argument for imminency. However, because of the limited scope of this study, only those arguments and passages that have a direct bearing on imminency will be discussed.

Explicit Teaching of Scripture

John 14:3.--During the Upper Room Discourse given by Christ to His disciples the night before He was crucified, He said, "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." The verb for "I come" is erchomai, present, active, indicative. This is a futuristic usage of the present tense. It "denotes an event which has not yet occurred, but which is regarded as so certain that in thought it may be contemplated as already coming to pass."³⁶ The choice of the present tense rather than the future in a prophetic context probably implies an ever-present possibility of fulfillment, or imminency. Payne however, relates this verse to the death of the believer on the basis of the context (13:36-37; 14:3, 6, 18).³⁷ His interpretation is the exception, rather than the norm.

John 21:21-23. --

Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?

Most critics of imminency point out that Peter had to die before Christ could come. However, they fail to reveal that the early church believed Christ would come before the death of John. The Christians were not mistaken in their belief in the imminent return of Christ; they were mistaken in their dogmatism that John would not die. The translation of John before death was a possibility, but not an absolute certainty, according to Christ's own words. This is all that imminency teaches--that it could have taken place, not that it would. The fact that Peter was still alive did not detract from their belief in the imminent return of Christ; the fact that John was still alive (especially since he outlived Peter by at least 25 years) intensified that belief. Imagine the excitement of the church over the death of Peter and John's escape from that particular persecution. Imagine their increased excitement over the destruction of Jerusalem. Can the lack of written church history during this time (70-90) be attributed to the fact of their intent belief in the imminent return of Christ, especially since John was still living? It is a definite possibility.

Romans 13:11. --Paul wrote the Romans, ". . . for now is salvation nearer to us than when we first believed." To what aspect of salvation did he refer? It could not refer to the initial deliverance from the penalty of sin because this was past. It could not refer to progressive sanctification because this was now taking place in Paul's life. Although physical death in a certain sense delivers a believer from the presence of sin, yet Paul was not anticipating death at this time. It must refer to that final act of salvation, the redemption of the body, which Paul discussed earlier in the letter (8:23). Since the redemption of the body will take place at the return of Christ, Paul viewed this event as near or imminent (note usage of egguteron; cf. Matt. 3:2). He certainly did not project this event into the distant future.

James 5:7-9. --James told the believers that the coming of the Lord was "at hand" (ēggiken cf. Matt. 3:2) and that the judge "standeth before the doors" (hestēken, perfect, active, indicative--"He has taken his stand before the doors and could enter at any moment"). Certainly these phrases do not imply a delay in the coming of the Lord or that He is some distance away. This earliest of the New Testament books (A.D. 45-50) teaches a belief in imminency within twenty years of Christ's ascension. Paul later wrote the same truth, "The Lord is at hand" (Phil. 4:5). Payne contributes this observation: "The doors may not open until tomorrow, or the next week, or the next millennium; but they might open at any time."³⁸

1 John 2:28. --John wrote his little children to abide in Christ "that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." The underlined words form a subjunctive clause in the Greek. Wuest writes, "The subjunctive teaches the uncertainty of the time of the rapture, therefore, its character of imminency."³⁹

Revelation 22:20. --The closing prophecy and prayer of the canon reads: "He who testifieth these things saith, Yea; I come quickly. Amen: come, Lord Jesus." Both of these teach the possibility of imminent fulfillment (cf. usage of erchomai with John 14:3).

Attitude of Believers

Wait. --Believers should be "waiting for the revelation of our Lord Jesus Christ" (1 Cor. 1:7). They should "wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation" (Phil. 3:20-21).

Look. --Believers should be "looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ" (Titus 2:13). Payne cautions us concerning the nature of the church's hope. He says that it is not that it might live unharmed through the Tribulation, nor that it might be removed from the earth before the Tribulation, nor its rapture, nor its resurrection; but its hope is the appearing of Christ and the subsequent union with Him.⁴⁰ There is an element of truth in his warning, although it must be said that part of the character of His appearing is its imminent nature.

Comfort. --Concerning the problem at Thessalonica (1 Thess. 4:13-18), Pentecost writes,

If the Thessalonians had believed that the church would be going through the seventieth week they would have rejoiced that some of their brethren had missed this period of suffering and were with the Lord without experiencing the outpouring of wrath. . . . These Christians evidently believed that the church would not go through the seventieth week and in their anticipation of the return of Christ mourned for their brethren, whom they thought had missed the blessing of this event.⁴¹

The attitude of believers toward the return of Christ has some merit in the argument for imminency. However, a word of caution must be given here. These words expressing attitude should not be pressed too far. The believer should also look for and desire the day of the Lord which will involve the fiery destruction of this world and the introduction of the new heavens and the new earth (2 Peter 3:8-14). These events are non-imminent, and yet, they should stimulate the believer to a holy and godly life (2 Peter 3:11, 14).

Believer's Relationship to Wrath

Paul commended the Thessalonian Christians for waiting for Jesus, "who delivereth us from the wrath to come" (1 Thess. 1:10). The Greek construction of this latter phrase provides an argument for imminency: Iēsoun ton hruomenon hēmas ek tēs orgēs tēs erchomenēs. A literal translation would be: "Jesus, the one who is delivering us out of the wrath, the coming one." Payne simply interprets this as a present deliverance from hell.⁴² English admits that this posttribulational interpretation may be correct.⁴³ But why did Paul clarify this wrath as "the coming one?" The wrath of God presently abides upon the unbeliever (John 3:36). This is the wrath from which the Christian has already been delivered (John 5:24). Paul, here, is

speaking of the wrath of the Great Tribulation (note the usage of the definite articles with orgēs and erchomenēs). This coming wrath is just as imminent as the delivering return of Jesus Christ. God has not appointed us to wrath (either the wrath of hell or of the Great Tribulation), but to obtain salvation from both (1 Thess. 5:9). Ladd believes that the church will endure the wrath of men and of the Antichrist, but not the wrath of God. As Israel was preserved on earth when the plagues of God fell upon Egypt, so the church will not be removed from the presence of the Tribulation, but it will be preserved and delivered in and through it.⁴⁴ In referring to parallel passages (John 17:15; Rev. 3:10), Wood answers Ladd:

It is, of course, possible to be kept from evil by non-participation but the same is not true regarding an hour of temptation. For the latter is a portion of time, and one is either in it or else out of it; there is no other possibility. One could be preserved from the Tribulation itself, but not from the hour of tribulation.⁴⁵

Historical Argument

Scripture must remain the sole authority for the doctrine of imminency, but yet, corroborative evidence can be gleaned from the interpretations of the church fathers and of the reformers. Both posttribulationists⁴⁶ and pretribulationists⁴⁷ agree that the church fathers and the reformers believed in imminency. Walvoord even admits that some of the fathers and the reformers were posttribulationists.⁴⁸ What was the cause of the paradox? Both the fathers and the reformers interpreted everything in the light of their circumstances. The fathers thought that they were in the Tribulation because they were being persecuted by the Roman emperor, the supposed Antichrist. The reformers thought that they were in the Tribulation because they were being persecuted by the Pope, the supposed Antichrist. Posttribulationists would affirm that the fathers and the reformers were wrong in their belief in imminency, but right in the posttribulation return of Christ. Pretribulationists state that they were right in their belief in imminency, but wrong in identifying their persecutions with the Great Tribulation.

Progress of Revelation

The two advents of Christ, undistinguished to Old Testament prophets (1 Peter 1:10-12), did not become apparent until after Christ's first coming. Wood believes that a similar situation prevailed in the revelation and understanding of Christ's second coming. At first, the disciples did not distinguish the translation from the revelation. He says, "Although Jesus realized this He avoided further explanation knowing that He then was revealing even more than they could comprehend."⁴⁹ Their understanding would become clearer as the truth of two phases was progressively revealed to them. When did they distinguish the two phases? When did they understand the truth of imminency? Wood concludes:

It is certain that it did begin and that it was existent by the time of the writings of Paul, Peter, James and others. It was not existent until after the church had become a reality and a few beginning years had passed. But just when between these two extremes it first began appears quite impossible to

say. But it is hardly necessary either. It did begin, and that is all that is needed to refute the post-tribulational rendition.⁵⁰

From Eden to Patmos, God progressively revealed His program to men. The same, no doubt, is true of the doctrine of the second coming of Jesus Christ, with its distinguishing features of the imminent translation of the church and the subsequent return to earth.

Jesus Christ is coming. It may be today. "Amen. Come, Lord Jesus."

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SOME QUESTIONS CONCERNING THE NEW JERUSALEM

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The mass of humanity and even many believers are completely unaware that the Bible teaches that the redeemed of the ages will someday have their eternal abiding place on this earth after it has been purified by fire and re-established in holiness. At this time a magnificent literal celestial city shall come down from heaven to earth and this city, New Jerusalem, shall be the center of all human life, the abiding place of the Church, and the very dwelling place of the throne of God and of the Lamb, Jesus Christ (Rev. 21:1-22:5).

The purpose of this study will be to examine some of the key questions concerning this future metropolis. It is the hope of the writer that prayerful contemplation of this topic will enlarge the vision of the believer to see that,

since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him (Isa. 64:4).

It is to be greatly regretted that Emanuel Swedenborg and his Church of the New Jerusalem have so left sound exegesis of the Scriptures for doctrines of their own making that their writings on this topic shed upon it only allegorizing darkness and no light whatsoever.¹

WHERE SHALL BELIEVERS SPEND ETERNITY?

After the yet future Second Coming of Christ and the following thousand year period of His millennial reign the Bible clearly teaches that this present earth is to be burned by fire and the planet then re-established anew by God (Rev. 21:1; 2 Pet. 3:7; Isa. 65:17, 66:22). After the "new heaven" and "new earth" God causes a new city, "New Jerusalem" to descend out of heaven down to earth (Rev. 21:2, 10).

This New Jerusalem is seen to be the eternal dwelling place of the members of the Church. In fact, it is essentially synonymous with the Church and is therefore referred to by the identical names by which the Church is known. Thus the city is called, "the bride, the Lamb's wife" (Rev. 21:9) which names clearly point to those believers who comprise the Church (Heb. 12:22-23; Eph. 5:22-33).

Here "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, . . ." (Rev. 21:3). Here the redeemed shall "reign for ever and ever" (Rev. 22:5) amid the very presence of Christ and His throne in an atmosphere where there is no sin, tears,

or death, but only joyous holy service and freedom (Rev. 21:3, 4, 8, 22-27; 22:1-5). O what blessedness!

Revelation 21:24-26 speaks of nations walking in New Jerusalem's light, and the kings of the earth bearing their glory into her perpetually open gates. From this it appears that while the city New Jerusalem shall be the focal point of the earth's habitation, the entire renewed globe, upon which there is no longer any sea (Rev. 21:1), shall be inhabited by redeemed and righteous nations which have free access at all times to the holy city.

The fact that the city's twelve gates are named for the twelve tribes of Israel (Rev. 21:12-13) and the twelve foundations for the twelve apostles (Rev. 21:14) points out that even in that future day (1) the people of God shall be a unity, and (2) yet a distinction between the Old Testament Israel and the New Testament Church shall be observed.

WHEN DOES THE NEW JERUSALEM DESCEND TO THE EARTH?

The time of this wondrous event seems clearly to be indicated by the Book of Revelation as after the millennium soon following the establishment of the new heaven and the new earth. That this is true seems certain from more than one line of argument.

First. --The position of the vision of the descent of the city within the Book of Revelation itself argues favorably for this view.

The Apocalypse, following the pattern of Rev. 1:19, treats in order (1) "the things which thou (John) hast seen," i.e., the vision of the risen Christ in Revelation chapter 1; (2) "the things which are," i.e., the seven churches of the Church Age seen in chapters 2 and 3; and (3) "the things which shall be hereafter," i.e., the future dispensations of the Tribulation, the Millennium, and the Eternal State. According to our premillennial futuristic viewpoint, by Rev. 21:2 when the holy city, New Jerusalem, is actually seen descending from heaven, the Church Age, the Tribulation, and the Millennial reign will all have been dealt with in the Apocalypse in their respective chronological positions. First the Church Age was treated in Rev. 2-3, the Tribulation was next dealt with in Rev. 4-19, and the Millennium was seen last in Rev. 20. In Rev. 20:1-21:1 the events following Christ's second coming are marching forward in strict chronological succession, viz., the binding of Satan, the thousand year reign of Christ, the loosing of Satan, the final rebellion, the judgment upon the rebellious ones and the doom of Satan, the second resurrection and the great white throne judgment, and the establishment of a new heaven and a new earth. Then, in the next verse, Rev. 21:2, the next sight is the descent of the holy city coming down from heaven!

Thus, since event after event appears in strict chronological succession from Christ's coming as judge, Rev. 19:11-21, through the events of the millennium and the start of the new earth, Rev. 20:1-21:1, the event next listed in the following verse, the coming of the New Jerusalem in Rev. 21:2, presumably ought to be taken as the next event in chronological order unless there is a scriptural indication that this is not so. Here there is no such indication anywhere! In other words, the coming of the city immediately follows a series of final events

which are listed in rigid chronological order, and it must be included in this series unless evidence can be shown to prove that the series terminates its chronological rigidity between verses 1 and 2 of Rev. 21 without giving any indication to this effect.

Second. --Theologically and logically, the descent must be after the millennium and soon following the establishment of the new earth.

Rev. 21:3-5 provides the context of the coming of the celestial city, and the words of these verses are uttered only in light of the new relationships between God and redeemed men which although started at Calvary only come into final fulness with the advent of the New Jerusalem. At the coming of the city, God now dwells in manifest presence with born again man forever on earth. So Rev. 21:3-5 declares,

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.

If the descent of the city were at any time prior to the rebellion at the end of the thousand year millennial period could it be then said, "There shall be no more death" (Rev. 21:4)? The answer is obvious! The statement, "There shall be no more death," can only come after the Great White Throne Judgment, which itself follows the millennium, for the judgment of the Great White Throne is specifically called, "The Second Death" (Rev. 20:14)! Thus, the earthly advent of the New Jerusalem is at a time when death is past, and therefore it clearly must be placed after the millennium and the judgment of the Great White Throne!

Third. --Could this city descending amid the declaration, "Behold, I make all things new" (Rev. 21:5), possibly be part of the former order which is to be entirely done away with (Rev. 21:1; 2 Pet. 3:7; Isa. 65:17; 66:22)? The answer is, of course, No. New Jerusalem is clearly and unmistakably part of the new eternal order! Then it must clearly follow the millennium and the ordering of the new heaven and earth.

WHAT WILL BE THE EXTERNAL ASPECTS OF THE CITY?

The description of the city's size found in Rev. 21:16 shows that it has a square base and that its length, breadth, and height are all equal in measurement. Thus the city may either be a cube or a square-based pyramid. The suggestion that the entire city is a huge Holy of Holies, cubical in shape as was the sacred inner sanctuary of the Temple (1 Kg. 6:20), perfectly fits the truth that this city will be the very place in which God makes His dwelling.² Yet Larkin's point has merit, that the comparatively short wall of 144 cubits (Rev. 21:17) nicely and aptly goes with a pyramid shaped city but seems awkward if the city is a rigid cube.³

The city's measure of 12,000 furlongs (Rev. 21:16) has every aspect of being the literal size of the city even though the figure 12,000 has symbolical significance. The number 12,000 was no doubt chosen because it is a product of the governmental number, 12 (twelve apostles, twelve tribes;--i.e., the divine number, 3, multiplied by the number of the world, 4), and the square of the number of fulness, 10. Expositors are divided as to whether this is the length of one wall of the city or the measurement of its entire circumference. In either case the size of the city is immense.

If the 12,000 furlongs are the length of merely one side, and if 400 cubits of 1.824 feet per cubit equal one furlong,⁴ then the city will be 1600 miles to a side with an area of 2,560,000 square miles.

If the 12,000 furlongs are the circumference, then each side is 3000 furlongs or 400 miles in length. In this case the area is still immense for a city, although only 1/16th of the former figure, i.e., 160,000 square miles.

An idea of the size of New Jerusalem may be had by comparing it to the city of London. By their 1956 census the city of London proper contained 3,273,000 inhabitants (not to be confused with Greater London which contained 8,270,400 inhabitants) in 117 square miles.⁵ If the city of London were one with a perfectly square base as New Jerusalem will have, its dimensions would be about 10.8 miles to each side (i.e., $10.8 \times 10.8 = 117$)! Populated at the same capacity, New Jerusalem with 3000 furlongs or 400 miles to one side would contain a population equal to:

$$\frac{3.3 \times 10^6 \text{ people}}{117 \text{ square miles}} = \frac{X \text{ people}}{160,000 \text{ sq miles}} ; \text{ Here } X = 4.51 \times 10^9 \text{ people};$$

or 4,510,000,000, i.e., over 4 1/2 billions of redeemed people! This is more than the entire world population of today and it does not even take into consideration the gigantic height of the celestial city!

If New Jerusalem has 12,000 furlongs to each side, then populated like London, it would contain $4 \frac{1}{2} \times 16$ billion people, or 72 billions of redeemed people! Again this figure does not take into consideration the enormous height of the New Jerusalem! It must be remembered that New Jerusalem will not contain even one person out of the lost multitudes. Also, if the larger dimension of the city is the true one, i.e., if the 12,000 furlongs are the length of one side rather than the circumference, it must be noted that to this day 72 billions of people have most probably (almost to a certainty) never yet lived since the earth began! God's city will be breath taking in every way!

A recent issue of Time (April 2, 1965) reports that a new 100 story building is now being planned for Chicago. The lower section of 45 floors is to be devoted to offices while the upper section of 55 floors will contain apartments where common people will make their homes! Seven floors are to do nothing but park automobiles amid the building. The building will have its own shopping centers, restaurants, etc. within it. If the holy city from heaven utilizes its

height in any such manner, the population which can be housed staggers one's imagination!!! The very fact that New Jerusalem is called a "city" (Rev. 21:2, 10, 16), rather than a "land" or "country," seems to imply that it will be densely populated! And yet, the entire earth will be populated!

In addition to all of this, the walls of crystalline jasper, the twelve apostolic foundations garnished with precious stones, the twelve "pearly gates," and the gold and glass interior make this holy city an abiding place prepared by the Son (Jn. 14:2,3) of superabundant beauty and grace (Eph. 3:20-21)!

WHAT WILL BE THE INTERNAL ASPECTS OF THE CITY?

The redeemed within the earthly city from above will dwell where the manifest presence of God is! "Behold, the tabernacle of God is with them, . . .," says Rev. 21:3. The very throne of God Almighty and of the Lamb will abide here (Rev. 21:22; 22:3)! The saved "shall serve Him" and "shall see His face" (Rev. 22:3,4)! The source of illumination of the gigantic city will be a supernatural manifestation of the glory of the Lord. No artificial illumination, not even so much as a candle, will be required (Rev. 21:23; 22:5). This light will be eternal so that there will be no night there, just constant day (Rev. 21:25). Thus, with the curse of sin banished forever (Rev. 22:3) we may infer that those within the city with their resurrection bodies do not require dark night skies for sleeping.

The beauty of the city is described in the language of appearance--i.e., how it looked to John. This is how it will look to us! The general appearance of the city is one of "pure gold, like unto clear glass" (Rev. 21:18). John, who lived his last days in Ephesus, a city with a world famous ornately decorated and columned main street, the Arkadiane, especially noted the great main street of the divine metropolis in its glittering gold resplendence (Rev. 21:21). No Temple was present because God and the Lamb were personally within the gates (Rev. 21:22)! In fact, in incomprehensible majesty, the sacred account recites,

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve fruits, and yielded her fruit every month and the leaves of the tree were for the healing of the nations. (Rev. 22:1,2)

This sight shall be the abode of countless multitudes and multitudes. Nations are seen walking in the light of this city, and kings are observed bringing their glory into it (Rev. 21:24, 26). The gates are forever open showing that absolute freedom and security exists. God has by that time purged every evil being from the scene (Rev. 20:7-15) so that no human will enter the city but those written in the Lamb's book of life (Rev. 21:27). Nevertheless, God has an angel assigned to each gate (Rev. 21:12) so that a complete feeling of security and joy cannot help but fill the breast of all of the holy inhabitants. So shall the blessed ones be occupied in continual joy in their occupations by which all "shall serve Him" (Rev. 22:3) and yet at the same time themselves "reign for ever and ever" (Rev. 22:5, 1 Pet. 2:9).

CONCLUSIONS

Here it is fitting to bring to mind certain final thoughts:

(1) There is a grand reward awaiting all those who today suffer for Christ. For in that day,

. . . God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev. 21:4)

And they shall see his face; and his name shall be in their foreheads. (Rev. 22:4)

(2) All of the infinite joys yet in store for the redeemed to enjoy for eternity are part of salvation, God's free gift by grace through faith by means of Christ's finished work at Calvary's cross (Mk. 10:45; Eph. 2:8-10).

(3) The opportunity to drink of the water of life which proceeds out of the throne of God and of the Lamb in New Jerusalem is still open today. For the Revelation in its last chapter offers the last invitation of the Bible for sinners to accept Christ when it says,

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Rev. 22:17)

DOCUMENTATION

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A "SYSTEMATIC THEOLOGY" OF A "RELIGION BASED ON SCIENCE"

A Study in the Book
Science Ponders Religion

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The book Science Ponders Religion is a symposium edited by Harlow Shapley, and published in 1960 by Appleton-Century-Crofts, Incorporated, of New York. This book, according to the jacket, is by "a group of the country's most eminent scientists, who examine a problem which has puzzled and enthralled mankind, in the light of the most recent scientific knowledge." The jacket further explains:

Since the first fumbling steps toward scientific knowledge, there has been a continuing war, sometimes hot and sometimes cold, between science and religion. It has involved the most sophisticated as well as the most uneducated minds. Its martyrs have been many. Yet it may well be that science will become the revealer, and not the antagonist, of religion; that religion will be redefined in such a way that its God is the natural and not the super-natural Creator; and that these concepts will constitute the basis of a world religion of the future.

A reading of the book indicates that the blurb is accurate. The symposium writers indeed suggest that a "new religion" is to be developed on the foundations of science, and they are in the vanguard of that movement. This writer feels that their comments provide enough breadth of scope that a "systematic theology" of this "scientific religion" could be traced, at least in outline. This study is an attempt to do this.

Such a study as this is clearly justified by the nature of Christian apologetics. It is part of the function of the apologete to "scout out" or explore opposing religious systems. Christianity is best defended from attacks by philosophical and religious systems if these are clearly understood. This study is thus an attempt to understand a religion which is intended by its founders to rival and eventually supersede true Christianity.

The study is organized along the lines of traditional theological categories, with a few exceptions. The general content of the sections is as follows: Section one discusses the views of the writers of Science Ponders Religion on the question of religious authority, comparable to Bibliology in the Christian system. Section two deals with their views of man and Section three their views of God, reversing the order of Christian theology, since Christian systematics is

theocentric, while their view is anthropocentric. God is created in man's image, instead of vice versa.

Section four combines the writers' views on Soteriology and Eschatology. It is science that is to be man's savior. Science's messianic function will bring in a utopian "golden age." Such a "salvation" requires an ethical system, of course, and this will be developed on naturalistic grounds, to replace theistically oriented ethics. It also requires the modification of existing religions to make them "compatible" with science. Conservative Christianity is duly put on notice that it is to be impeded wherever possible.

Due to the nature of the subject this writer has let the eighteen symposium authors "speak for themselves" wherever possible. This accounts for the large number of quotations in this study.

Note should be taken of one writer whose paper struck a note quite different from the theme all the others propound. Edwin C. Kemble, in "Faith and the Teaching of Science" warns against building too much on the claims of scientific materialism, calling these claims "an unproved and dubious extrapolation of the legitimate conclusions of science" (p. 246). Apparently, however, the other authors of the book ignore Kemble's wise counsel as we shall now see.

I. AUTHORITY

The work Science Ponders Religion reveals a conscious or unconscious attitude toward the source of authority in constructing a new religion based on science on the part of its authors. This view of religious authority is set forth in four ways: 1) The basic assumptions which are the starting point in their thinking. 2) Their attitudes toward supernatural revelation in general and the Bible in particular. 3) Their recognition, tacit or otherwise, of the limitations of science as a source of truth. 4) Their expressed aim to use science as a means to construct a new religion.

Basic Assumptions

Any system of thought requires something to be assumed at the start, as mere logic is only a tool, which must have something to work upon to produce anything. In spite of professions of scientists to rely only upon inductive study of experience in a strict empirical approach (p. 268), the choice of what experience to study always comes by deduction from some a priori chosen position or principle. Thus certain presuppositions by necessity lie behind this proposed religion under study. These basic assumptions which serve as the starting point for the symposium writers are usually unconsciously revealed, but their unavoidability is admitted. Paul E. Sabine in his chapter "Religion and (or) Science," admits that having presuppositions is unavoidable: "Neither a radical skepticism nor a positive religious faith is based on wholly rational grounds. Both involve a 'will to believe.' The difference lies in what one chooses to believe" (p. 283). Ian G. Barbour similarly says, "Every philosophy of life selects some aspect of experience as the key organizing principle, as the most significant category of

interpretation. . . . Every world view is in part a venture of faith not deducible from science alone . . ." (p. 200).

In spite of these admissions, the nature of the assumptions these scientists begin with is usually not explicitly set forth. Instead they appear to be unconsciously held, and their nature must be deduced from various statements made in other connections. The following are some of their assumptions:

1) Matter is self-existent and eternal, and natural law is self-existent, eternal, and universal.

Harlow Shapley, in "Stars, Ethics, and Survival," writes: "Ordinary physics and astronomy suggest that if several billions of our years ago we had all that hydrogen and the natural physical laws, what we now see would have followed without the intervention of miracles and without supernatural intercession" (p. 3). But Shapley does not suggest either where the hydrogen came from, or what made and still makes the laws operate. Instead, he simply assumes that, in his words, "In the beginning was . . . hydrogen gas" (p. 3). Shapley writes again, "The physical laws seem to be universal" (p. 11). This also is an unprovable assumption which seems to conflict with the scientist's own doctrine that chance is ultimate. John C. Greene in "Darwin and Religion" records Charles Darwin's struggle with this problem (p. 273).

That there are natural laws at all, and the utter simplicity of those known, is a source of amazement to many scientists. Henry Margenau, in relating the scientist's surprise that "our experiences are not a chaotic welter but display . . . order and consistency," and in his considering the order in nature the "one supreme miracle," tacitly reveals the tension between the place scientists give to chance in the scheme of things, and their findings of regularity and simplicity in nature (p. 111).

2) There is no supernatural.

C. Judson Herrick indicates these scientists' attitude toward the supernatural. "Any arbitrary 'supernatural' interferences with natural processes must be ruled out," he writes, "and any apparent evidence of such miraculous events must be due to imperfections in our knowledge of natural law" (p. 30). Here is seen the "heads I win tails you lose" nature of the scientist's faith. Any evidence of the supernatural is pre-judged as only apparent, and as ultimately explainable on naturalistic grounds.

The same author reveals another common method of disposing of the supernatural--by way of definition. If the natural is defined as that which is within the range of human experience, actual or possible, then the supernatural is the realm of the unknowable and unexperienceable (p. 303). The supernatural cannot, by definition, come within our experience, so the God of the Bible need not be bothered with!

Attitude of Science Toward Supernatural Revelation

What amounts to a third major presupposition is the attitude of these scientists toward the

possibility of divine revelation in general, and the Bible in particular. This attitude is negative, growing out of the assumption that there is no supernatural per se. If, in Herrick's view, the natural is all that can be known or experienced by man, then the possibility of a supernatural Being entering man's circle of experience to communicate to him any valid knowledge is ruled out. Herrick on one occasion writes, "It is legitimate to extrapolate from the known facts into the unknown, but not to reverse the procedure" (p. 303). This statement is true, of course, but a loaded one if the possibility of divine revelation as a source of "known facts" is arbitrarily excluded.

Hudson Hoagland, author of the chapter "Some Reflections on Science and Religion," also shows this bias: "The scientist cannot accept supernatural revelation as a way to knowledge. Revelation based on either secular or theological authority is alien to his way of life and thought" (p. 21). Again he says, ". . . to many scientists the concept of revelation is intrinsically unacceptable" (p. 27). He considers divine revelation as only mysticism--"indefinable and unsharable ways to a superior knowledge of God" which "it is impossible for some of us to accept" (p. 20).

R. W. Gerard traces the physical ways knowledge may be transmitted by the nerves to the brain, and concludes that there are no other possible ways than those he names.

Well, then, he says, this leaves inspiration, or whatever word you prefer, as a kind of clicking into place of the activities of groups of nerve cells. We know this happens, and with it comes insight. If this is what is meant by "revelation," all right; but I see no other avenue to knowledge, even of God, or any other path to action (p. 92).

Concerning the Bible itself, these men welcome the theories of the radical higher critics concerning the origins of Scripture. Kirtley F. Mather simply assumes the truth of the Graf-Wellhausen theory regarding Genesis one to three, that there are two "quite different accounts of creation" in these chapters written by at least two different authors (p. 36). Mather considers the Genesis record as simply an "ancient attempt to deal with the concept of creation . . ." (p. 37). Hoagland attempts to explain "scientifically" how the writers of Scripture might come to construct such a theological account of nature (pp. 23, 24). In another place he puts it,

Thus logical proofs of the existence of a beneficent personal God are to most scientists meaningless because they cannot accept the assumptions upon which the logic operates. The historical bases of divine revelation are devoid of the evidential qualities essential for conclusions. Psychological interpretations of religious experience offer to many a more probable foundation for these phenomena than do the interpretations of the theologian (p. 19).

Henry A. Murray in "Two Versions of Man" gives an extended critique of the Old Testament prophet. He concludes that what the prophet presented was merely human creativity; his sin was pride--the pride of claiming to be God's "only select spokesmen;" the nemesis of the majesty of the Bible is this: "Deity . . . imprisoned there and silenced" (pp. 174-176).

"Religion, by sitting pat in its citadel of solidified infallibilities, repelled the lovely goose that lays the golden eggs--the creativity in man . . ." (pp. 175-176).

The scientist leaps one step further, into the realm of hermeneutics. Since the Bible seems to conflict with scientific dogma, its statements must be shorn of literal force by being considered merely poetic or symbolic. Failure to recognize the Bible as poetry, says Murray, "has gone hand in hand with the playing up of its factual dependability" (p. 176). John L. Fischer holds that "the tendency to behave as if symbolic religious statements and representations are literally true, is one important source of conflict between science and religion" (p. 233). His own presuppositions are apparent from the statement which follows: "Most of us would agree that when religious dogma clearly conflicts with scientific findings about the nature of the universe, we should modify our religion" (p. 233).

The Limitations of Science as a Source of Truth

The attitude of scientists toward their own method appears in this symposium. Murray relates their attitude toward scientific laws: they are "laws which announce only that which is statistically most probable as determined by recordings of past events" (p. 172). Herrick expands on this concept of scientific truth as being only probabilities. "Science knows no absolutes of truth, of perfection, of right, or of anything else. These are the ideals toward which we work, but in actual practice these values are all relative . . ." (p. 295).

The limitations of the scientific method are also admitted. Barbour concedes, "A scientific theory is never proven true; at best it is seen to be more fruitful, consistent, comprehensive, and simple than the alternative theories currently available" (p. 205). Hoagland recognizes this but takes a step further: "Absolute and final truth is not within its province. But science can ultimately yield so high a degree of probability as to become certainty for all practical purposes" (p. 24). This presumed certainty becomes the basis for an excursion of these scientists into the field of religion.

The Use of Science to Construct a New Religion

"The study of 'the God of history made manifest in his works' is incomplete if 'history' is limited to the last few thousand years; it should be the history of all life, indeed of the universe as a whole" (p. 39). With this outlook, a new "theology" may be constructed to suit the taste of the naturalist. Holton applauds those who have come to what John C. Whitcomb calls a "Double-Revelation Theory" (see his Origin of the Solar System) in these words: "God has revealed himself in different ways to the scientist and to the theologian" (p. 64). The same author cites Galileo's position as that "science is one of the legitimate ways of reaching out toward God" (p. 58). Ralph W. Burhoe feels that "Science provides the basis for a new testament, a new scripture of truth about man and his destiny" (p. 77). He therefore goes on to provide some "speculative transformations of religious doctrines to better fit the realities established by the sciences" (p. 85). The transformed doctrines will be the work of the "new scientific theologians" (p. 82). A sketch of some of these will appear on the following pages.

II. ANTHROPOLOGY

The new religion based on science begins logically with an interpretation of Man. Without him there would be neither science nor religion. Indeed, the new religion which is to be compatible with science is anthropocentric in nature, a religious humanism.

The views of the authors of Science Ponders Religion on man and his place may be conveniently grouped in four categories: Man's source, his nature, his work, and his future.

Man's Source

If there is one idea that all the writers agree on, it seems to be that "man is a product of the progress of evolution" (p. 35). Man, says Murray, has been created from within and below, not from without and above (p. 178). This story of man's supposed humble origin begins several billions of years ago with countless anonymous hydrogen atoms, so that, as Shapley puts it, "Man himself . . . is one of the late products of that hydrogen mutation deep in the sun . . ." (p. 2). In fact, "man is descended from the very humblest of parents, a purely fortuitous combination of chemical elements . . ." (pp. 154-155). Nor is there any evidence of "consciousness of goal in any of the structururations which led to the human species" (p. 156). Life simply emerges automatically when conditions are right, says Shapley: evolution "evidently did happen . . . for here we are!" (p. 9). Mather seeks to trace the last stage in man's rise. Modern man "may be traced from generalized primates who lived sixty million years ago" (p. 44). He spells out necessary changes in anatomy, but sees as especially important "the evolution of the cerebral cortex until it was capable of imaginative reasoning and rational thought," followed by behavioral and cultural changes which elevated the human spirit (p. 44).

Man's Nature

Man, we are told, has a common biological ancestry with the animals. Gerard tells us that the main difference between the animal and human brain is the number of nerve cells (p. 91).

But in spite of this similarity, man is a scientific problem to himself. How the vast differences between himself and the "other animals" arose is difficult to show. Theodosius Dobzhansky attempts to show in his chapter, "Man Consorting with Things Eternal," how some of these differences arose. Given the endowment by natural selection upon man of "the possibilities of symbolic abstract and generalizing thought," the steps which naturally follow are attainment of languages and self-awareness, followed by feelings of accountability, guilt and shame" (pp. 128-132). Dobzhansky seems aware of the difficulties of his thesis.

In a sense, he writes, human self-awareness and consciousness are not legitimate products of adaptive evolution. They came, as it were, through a back door of the evolutionary process. The hypothesis that they are products of biological evolution may easily be challenged, and it is incumbent upon us to consider whether this hypothesis can be sustained on purely biological grounds (p. 129).

He attempts to solve this problem by making these feelings the by-products of other, more useful traits.

Sabine similarly discusses the "free and conditioned" aspects of human personality, holding that "that sense of incompleteness with a feeling of guilt that theologians ascribe to 'original sin,' stems from the tension between these two elements of conscious personality" (p. 285). A. G. Huntsman's chapter title pictures man as "Poised Between the Dictates of Nature and a Peculiar Freedom." One cannot help being reminded of certain neo-orthodox theologians who find man "in the tension of the dialectic."

Another aspect of man's nature dealt with is the problem of personal immortality. Burhoe, in a chapter "Salvation in the Twentieth Century" holds that there is ultimately no real personal identity of individuals, and therefore no personal immortality. Man's true "spiritual" being or "soul" is bound up inextricably to the whole of the cosmos and one's fellow beings. Thus there is immortality, but not personal. One lives on in the group, just as he has pre-existed in the "genotype." "The core or soul of my being," he declares, "the sciences reveal, is older than the hills, a growth of hundreds of millions of years, still conserved as living values in my genotype" (p. 83).

Whatever the speculations concerning man, his origin and future, the fact remains that his real nature is still not understood. Greene laments, "Whatever his origin, man is a very peculiar creature, whose inmost being eludes the abstractions of science" (p. 126). Dobzhansky, in pondering the inevitable problem of human knowledge, states, "The problem of the origin of human understanding has, it must be admitted, thus far eluded a satisfactory and satisfying solution in evolutionary terms" (p. 126). Man is, then, as far as his nature is concerned, an unsolved problem to himself.

Man's Work

But although man cannot understand himself on naturalistic grounds, his recognized place at the summit of evolution so far gives him vast prerogatives to exercise. Since the nature which produced him is his "lord and master," as Burhoe puts it, man becomes the servant of the laws of nature. "Man can most properly conceive of himself as a local agent and servant of the creative process of the universe" (p. 81). Man becomes, as it were, the high priest of the pantheistic deity which has produced him through evolution, and takes charge, to the measure he becomes able to do so, of its future evolutionary progress.

Man's Future

Kirtley F. Mather concludes his chapter on "Creation and Evolution" with both a warning and a promise concerning man's future. "Man may or may not fulfill" "the purpose of the administration impersonal of the universe."

If man fails, whether he "goes out with a bang or with a whimper," somewhere else . . . the creative processes may be more successful. The final

chapter in cosmic history is not being written by twentieth-century man. On the other hand, if man, with his particular anatomical and spiritual characteristics, fulfills the specifications, all's well and good--for man as well as for the administration (p. 45).

III. THEOLOGY PROPER

The work Science Ponders Religion reveals a conscious shift of thought concerning the existence and nature of God. This shift begins with the rejection of the God of Scripture and ends in a naturalistic pantheism. Five distinct steps comprise this process of thought: 1) Rational arguments for the existence of God are rejected. 2) Belief in God is explained as only the result of a human drive. 3) The scientific picture does not need God to complete it. 4) Natural laws exist by themselves. 5) God and the universe are identified.

Rejection of Rational Arguments for God's Existence

While evangelicals of the Calvinistic persuasion have generally not emphasized the value of the so-called theistic arguments as compelling acknowledgement of God's existence, Roman Catholic theologians and Protestants of the more Arminian alignment have placed great stress on these arguments. The scientists who comprise the authorship of this symposium, however, are not persuaded. They simply do not accept such methods of proof, showing that the real issue lies much deeper than experience and logic, on the level of presuppositions and assumptions. Hoagland's words attest this: "The existence of God can neither be proved nor disproved by methods acceptable to most scientists . . ." (p. 27). They simply say to the Romanist and Arminian, in effect, "I don't accept this method of proof." Kemble goes further: "As a scientist I am instinctively an empiricist, with a healthy skepticism regarding a priori arguments that start with a postulate to be accepted because its converse is inconceivable" (p. 244).

Explanation of Theistic Belief as Merely Human Drive

The second step fits logically with the first. Those who disbelieve personally must explain the empirical fact that others believe. Hoagland's approach to this problem is to cite the ability of nervous systems "to co-ordinate response to the organism as a whole in terms of the total environment" (pp. 20-21). This ability, which has "great biological survival value" becomes the supposed basis for man's inventing belief in God. "Thus the drive for a monistic viewpoint and a monotheistic god may be an attempt on our part to close a Gestalt and to unify our universe" (pp. 20-21). Perhaps the same could be said concerning the theory of evolution.

Elimination of God as Necessary to Scientific Explanation

Gerald Holton pictures in his "Notes on the Religious Orientation of Scientists" a view of God's relationship to the universe which was ostensibly held by Isaac Newton. This view is often referred to in contemporary discussions as the "God of the Gaps" Theory. By this theory, God's activity is confined to those areas of nature which scientists are not able to explain by "natural law" (p. 135). The outcome is, as Holton puts it, "As science has pushed back the

frontiers of the unknown, it has made untenable the position of the theologians who argued as Newton did, and has left fewer and fewer chores for the Deity in the everyday function of the world" (p. 60). Thus God is unneeded because "natural laws" do what God was formerly thought needed to accomplish. The failure of Newton and other real Christians, as well as the modern naturalistic scientists, is in not seeing that natural laws are not self-operating, and that God upholds and sustains the known operations of His universe as well as the unknown.

Consideration of Natural Laws as Self-Existent

The fourth step in the scientist's reasoning about God is thus anticipated in the third step. Since God's sphere is reckoned to be the unknown, that which gradually supplants Him is the scientist's understanding of natural laws. These are held to be eternal, immutable, universal, and self-existent. "The rules for stable configurations and for energy transformations," believes Burhoe, "have presumably remained the same for billions of years . . ." (p. 80). Again, these rules "are presumed to be essentially universal and invariant laws of operation" (p. 80).

And yet, with all his flair for inductive study, the "empiricist" finds it necessary at this juncture to venture into the world of deduction. Mather takes the first faltering steps. A world of law and order, he relates, "is a world obedient to administrative regulations. An orderly, law-abiding and therefore comprehensive process, such as evolution appears to be demands the recognition of an administration of some kind" (p. 39). So far so good. He even suggests that the nature of the "something" which "governs" the universe should be "left wide open for further study" (p. 40). But the open door soon closes: "Specifically, theologians should note that 'administration' is not synonymous with 'administrator.' The latter term has connotations that are not necessarily ruled out of consideration in connection with the former, but they are definitely not implied when the former term is used in a scientific context" (p. 40). But is not administration that which an administrator does? Can one really have the former without the work of the latter? The naturalistic scientist seems to believe so. Indeed, he recognizes that this administration is capable of organization, and "seems to be permissive rather than coercive" (p. 41). Apparently, logic fails in the face of the antitheistic faith of the scientist.

Acceptance of Pantheism

The last step is therefore quite easy. Burhoe takes it in stride. "God" is recognized in the unity, universality, and orderliness of the laws of nature (pp. 80-83). Murray affirms this faith: "The great God of creativity has been from the start and is today immanent in nature and immanent in us" (p. 178). Dobzhansky worships the god of science, "the God who includes Creation in His divine being" (p. 135).

IV. SOTERIOLOGY AND ESCHATOLOGY

On the basis of the scientific method as an authority, with their view of man as an autonomous evolutionary product, with their god the cosmic soul patterned after man's image, the writers of Science Ponders Religion set forth their view of the new religion to be constructed

upon these foundations. This section will examine the nature of the salvation this religion is to provide for them and the utopia it will construct for all men.

That at least an attempt will be made to do this seems to be the unanimous conclusion of the symposium's writers. Margenau speaks of a "science" of religion to be developed, although he feels that its pattern of development is as yet hard to predict (p. 115). Murray's conviction is that "Whatever may be the nature of this religion of the future, a good many of us believe that it will have to be compatible with science" (p. 151). New conditions of life brought in by science make such a "scientific religion" mandatory, believes Burhoe (pp. 66, 67).

The means of constructing this new religion is through the sciences of man: anthropology, the social sciences, and the humanities. Herrick bids us heed the warning by a Professor Haydon that "by too much faith in gods and other worlds and too little faith in man, a practical program of vital religion has been all too long delayed" (pp. 305, 306). Herrick goes on to tell, "The sciences of man provide us with our most powerful implements of cultural development" (pp. 305, 306).

For the task the "sciences of man" are to accomplish, a special definition of religion is necessary. Burhoe submits that religions "are the organs or institutions whose function it is to engender attitudes and behavior that tend to adapt man to the conditions of his total environment in such a way as to optimize his prime values" (p. 67). While the above is probably a worthy attempt to define a nearly indefinable subject, Burhoe has surely not excluded from the limits of his definition such procedures as going to the dentist, or, if the subject is appropriately modified, the wandering of wolves in packs in search of food. Gordon H. Clark, in his Religion, Reason, and Revelation, builds a good case for the impossibility of defining religion as a general term.

Another attempt is a little more specific, yet still seems to fail. Fischer considers religion to be "the ritual cultivation of socially approved values" (p. 219). By this definition even a baseball game becomes a religious event. Its procedures are clearly ritualistic and its social approval and value is undeniable.

In spite of problems of definition our authors give religion a definite role to be played in the future. It is "to create an atmosphere in which the efforts of others will have greater success," which means that it is to provide the conditions of good morals, freedom, education, and material well-being as its legitimate function in society (p. 51).

The procedure to be followed in reforming and re-directing religion for these purposes is clearly set forth. Since, as Gerard points out, most people will not be appealed to and influenced by a purely rational religion, something with more emotional appeal is necessary (p. 98). Fischer holds that the new religion is not merely "the science of values, but rather an art of cultivating values" (p. 259). What is deemed needed is "purified ritual and symbolism." By an eclectic process useful rituals may be gathered from many sources. ". . . Symbols and rituals of universal value and significance can be found in many religions throughout the world, and if we judge them by their evocations of emotion rather than their literal cognitive content,

there is strong reason for us to adopt them" (p. 241). One wonders how lasting and valid would be actions based on temporary "evocations of emotion" if all "literal cognitive content" were stripped away.

One of the means of "evocation of emotion" to be used is the sex drive. Murray unabashedly suggests that "mutual erotic love, erotic adoration, is the most natural religion, far stronger and more natural than a son's adoration for his father, the father-son relationship (with mother and daughter omitted) having been from the beginning the mythic paradigm of Christianity" (p. 178). And this "mutual erotic love" is not necessarily within the marriage relationship. Murray prefaces the above remarks with the view: "... perfect chastity does not stand out as the highest ideal for our time" (p. 178). Apparently the new religion is not so new, but may be a re-incarnation of the abomination of the Canaanites which led to their extermination from the earth.

Another means of controlling the religious future of mankind is through the application of drugs upon the chemistry of the brain. Hoagland speaks of "experiences of transcendent mysticism" produced in individuals by the action of drugs upon the brain (p. 20). Gerard thinks that a "St. Francis" might be produced in this manner out of an ordinary man, even as certain brain operations have made wildcats into docile animals (p. 90 cf. p. 98).

The result of these procedures by scientists, it is hoped, will be a utopia. "The golden age for man--if any--is in the future, not the past," due to the continuing processes of evolution. And the "Messiah" to usher this age in will be science.

Surprisingly, at least so to this writer, the "last enemy" is not to be "put away" by this messiah. Death is not envisioned as being overcome for the individual; at least none of the writers express such an expectation. On the contrary, "death is explained by science as a necessary element in the developing of any genotype, including man's" (p. 84). Instead of hope of eternal life, self-sacrifice for the whole is "the order of the day." Huntsman puts it so:

... if, in the ceaseless change that forms time, we seem to pass away from this life just as we came into it, we will never-the-less in some forms or ways share in the eternal future even as we are products of the eternal past. We have been created by the whole and we share in future creation (p. 184).

But whether or not death for the individual is certain, the future of the human race is seen as in jeopardy. Shapley foresees an ethical crisis in human society.

If atomic war tools are available to angry and vain and stupid men, and are used--then a grim final curtain will close the human play on this planet. It will truly be a judgement day--a day of our own bad judgement. The galaxies will continue to rotate, without concern for little Planet No. 3 and its highest life (which is not quite high enough). The sun will bountifully pour its energy into space, but not for Homo. He will be through because he has not learned to live with himself (p. 12).

Shapley thus sees two alternatives for man with regard to nuclear energy: he "can extinguish himself and others," or he "can peacefully use that nuclear energy for the enrichment of human culture" (p. 2). Which he does depends on the ethics he develops. "We need an ethical system for now--for this atomic age--rather than for the human society of two thousand years ago. Cautiously we must modernize, but certainly" (pp. 11, 12).

Hoagland wrestles with the problem of ethics without divine standards. "Loss of traditional religious faith," he believes, "does not in itself imply the analogy of a rudderless ship or a collapse of ethics . . . the values by which men live are not contingent upon supernatural sanctions" (pp. 17, 18). He pictures supernaturalism as the historic scaffolding of values of ethical conduct--the scaffolding may now be torn down (p. 27). But the choice of metaphor is subject to question. Scripture presents supernatural sanctions as foundational to ethics; when the building is completed the foundation cannot safely be removed. Hoagland's answer to this would be that "in practice the agnostic scientist is an ethical person" (p. 25). But the suspicion remains that he simply adopted his ethics second hand from the Christian society around him. Philosophically, the establishment of an ethical system of a naturalistic basis has been a difficult task. Hoagland mentions this objection to his view in the subsequent discussion but sidesteps rather than answers the charge (p. 26).

In spite of this, the symposium writers call for a new, scientifically-based ethics. The basis is not theistic, but socialistic. We must, they say, frankly "assume as a working hypothesis that good and evil are purely products of man and his relation to his environment, particularly to his social environment" (p. 24). On an evolutionary basis, "Good is anything that promotes advance, evil anything that retards advance, and religion is man's effort to promote advance" (p. 47).

In light of this proposed religion, a new attitude toward the existing religions must be broached. Herrick writes,

Since we have to live with religion whether we like it or not, it must be recognized that its abolition is neither practicable nor desirable. What we should do is to try in every possible way to redirect all religious thought and practice away from its evil perversions, and toward those true values that come to expression in refined standards of personal morality and social responsibility (underlining mine, pp. 306, 307).

Thus the "manifesto" of the new religion calls for a "subversion" of existing religions into the new mold. There is to be a "stripping" process to be applied to them before "co-existence" is achieved: a "rigorously mechanistic science may keep the peace with a rational supernaturalism stripped of the crude mythologies and traditional dogma with which it is usually garnished" (underlining mine, p. 290).

We close this study with the glimpse of the future afforded us by Fischer, to be realized by the infiltration of existing religious groups in order to pattern their beliefs after the "scientific" image. Conservative groups especially should be warned of this clear threat to their freedom to propagate:

. . . I wish to make a few predictions about the future of religion in our society. It seems clear that barring major catastrophes scientific knowledge of the universe and man's place in it will continue to grow rapidly in the foreseeable future. This growth of science can only have the long-run effect of tending toward the elimination of all magical and pseudoscientific traits from religion; that is, the elimination of all claims of religion to have any direct control of, or to serve as a primary source of information about anything other than the evaluative aspect of the mind of man. This state may be approached through progressive modifications in the beliefs and practices of existing sects or by an increase in the influence of sects which have already largely rid themselves of such traits at the expense of more conservative sects, or in both ways (underlining mine, pp. 238, 239).

BOOK REVIEWS

DISPENSATIONALISM TODAY. By Charles Caldwell Ryrie. Moody Press, Chicago, 1965. 221 pp., \$3.95.

The well-known dean of the graduate school of Dallas Theological Seminary has presented to the evangelical world an able and scholarly apologetic for contemporary dispensationalism. His stated purposes in writing are "(1) to try to correct the misconceptions about dispensationalism and thus to allay the suspicions about it and (2) to give a positive presentation of dispensationalism as it is being taught today" (p. 9).

First, he shows that dispensationalism has been a help to Biblical Interpretation, not an unscriptural heresy, as some have charged. He then defines a dispensation as "a distinguishable economy in the outworking of God's purpose" (p. 29) and states that the distinctive marks of dispensationalism are three: (1) Israel and the church are distinct; (2) Literal, plain interpretation in all passages is the norm; (3) The underlying purpose of God in the world is not salvation (covenant theology), but rather the glory of God (pp. 44-46). He accepts the view of seven dispensations, although stating that the exact number and names are relatively minor (ch. 3). He denies the charge that dispensationalism is a recent innovation and is divisive in nature (ch. 4). He denies the charge that dispensationalists (either older or contemporary) teach two or more ways of salvation. He says that a test of a dispensation should not be confused with the way of salvation (p. 125). He writes: "The basis of salvation in every age is the death of Christ; the requirement for salvation in every age is

faith; the object of faith in every age is God; the content of faith changes in the various dispensations" (p. 123). He states that the distinctiveness of the church is "the touchstone" of dispensationalism (p. 132). He denies the charge that the postponed kingdom made the cross theoretically unnecessary (p. 163). He then demonstrates that covenant theology is itself guilty of some of the charges which are made against dispensationalism (ch. 9; e.g., recency, unscriptural foundation, two ways of salvation, etc.). He further argues that dispensationalism should not be identified whatsoever with ultradis-pensationalism (ch. 10). He then concludes with a plea for integrity and matters of priority in evangelical debate (ch. 11). The main causes for the attacks against dispensationalism have been misrepresentations by non-dispensationalists and unguarded statements made by dispensationalists.

All ministers and alert laymen (both dispensational and non-dispensational) should add this book to their personal libraries. It should be required reading for all courses in contemporary theology. No doubt the publication of this book will cause other books and articles to be written, both pro and con. Dr. Ryrie should be commended for this significant apologetic for a correct understanding of dispensationalism.

ROBERT GROMACKI

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ECUMENICS: THE SCIENCE OF THE CHURCH UNIVERSAL. By John A. Mackay. Prentice-Hall, Inc., Englewood Cliffs, N. J. 294 pp., \$5.95.

Significant to our times, by one who is an undisputed leader in the ecumenical movement, recent president of Princeton Theological Seminary, this volume sketches the breadth and depth of this movement. But it does not by any means unveil the length of this movement nor its underlying philosophical and theological principles.

In the prologue the author issues a call for a new science, one that reaches beyond the "Science of Missions" and the "Theology of Missions" to one that embraces the entire ecumenical society in its nature and destiny, namely, the "Science of Ecumenics." From within the ranks of Ecumenism, no one is more qualified to speak with authority on this subject than he. The author declares this book is the fruit of his "struggle over four decades to grapple with the ecumenical concept and its significance. These pages will crystallize the fruits of his thinking as the incumbent of a Chair of Ecumenics, the first of its kind, which was created in May 1937 by the governing board of a theological institution because of the sympathy of its members for his concern" (page viii).

The author confesses that he "had come to despair of the Church . . . But in the early Thirties a new sense of the Church as a dynamic missionary Community was born within the soul of the writer" (page 6). The focusing of attention upon the Church, the new concern for Biblical Theology with its emphasis upon the Body of Christ, a growing awareness that the Church had become a world-wide reality, gave birth at last to a new slogan or watchword: "Let the Church be the Church" (pages 3-4). All this and more gave rebirth to the Ecumenical Idea. He traces the trend in relation to Church and Missionary conferences associated with The National Council of Churches and The World Council of Churches from 1900 to the present day.

The ecclesiology of Ecumenics, as interpreted by the author, lays its emphasis not so much upon the origination of the Church as upon its consummation. "The Church, centered in Christ, created by the Holy Spirit as the successor of the ancient people of God, and appointed to be the mother of the New Humanity that was to come, has become the Community of destiny, God's instrument for the shaping of history" (page 30). From this premise there has developed a false eschatology. In the estimation of the author the Science of Ecumenics not only charges the Church with the responsibility of achieving unity for the fulfillment of mission, but also to become the maker of history (page 31).

In this treatise on Ecumenics, it is quite evident that the author moves within liberal theological circles. His viewpoint is entirely associated with the National Council of Churches and the World Council of Churches. His appeal for interpretation and support of his thesis comes entirely from the liberal element. He was for years the president of a theological seminary where the neo-orthodox approach to the Scriptures was featured. In spite of conservative terminology in use throughout this monograph, there is clear evidence that he employs a system of semantics that is foreign to Biblical and conservative theology which leaves his superstructure without a Scriptural, sound, and enduring foundation.

HERMAN A. HOYT
Grace Theological Seminary

THE OLD TESTAMENT IN THE NEW TESTAMENT. By R. V. G. Tasker. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1963. 160 pp., \$1.45 (paper).

This paperback volume is the American

edition of a work first published in 1946, and fully revised in 1954. Its author is the well-known writer and lecturer who is professor of New Testament exegesis in the University of London.

In this brief volume Tasker attempts to show how the two testaments are indispensable to each other. Particularly, Christians dare not ignore the Old Testament if they really expect to understand the message of the New. The author's method is to examine Christ's use of the Old Testament, and also its usage by the writers of the Gospels, Acts, Pauline Epistles, Hebrews, Petrine Epistles, James and Apocalypse. In each he shows that the writer was not only steeped in the knowledge of the earlier Scriptures, but also that they were regarded as authoritative and foundational.

As the author discusses Jesus in relation to the Old Testament, he shows how our Lord found in the Scriptures the background for many of his illustrations. Also it is demonstrated that he used the entire Old Testament, not any one portion exclusively. The main thesis of this section of the book is "that our Lord grounded His personal claims, His sense of a special vocation and of what it involved, and the validity of much of His teaching on the belief that the Old Testament was not only a true self-revelation of His father, but the incontrovertible expression of His Father's will for Himself, His son" (p. 37).

There is much to stimulate thought in the pages of this book. It makes a fine contribution to this significant subject.

HOMER A. KENT, JR.
Grace Theological Seminary

FLESH AND SPIRIT. By William Barclay. Abingdon Press, Nashville, Tennessee, 1962. 127 pp., \$2.00.

This excellent little book reveals the gifted William Barclay at his best. The author is well known as a minister in the Church of Scotland, lecturer at the University of Glasgow, and writer of many books and articles.

Flesh and Spirit is a study of Galatians 5:19-23. It is basically a series of word studies in which the author uses a wealth of illustrations for classical sources to make the sometimes prosaic word lists come alive. No real attempt is made to relate the passage to the argument of the book as a whole, except as it pertains to the theme of flesh versus spirit.

Dr. Barclay discusses fifteen words which characterize the activities of the flesh, and nine which are the fruit of the Spirit. For the minister who desires help in preaching on these significant words, and whose previous efforts have been a colorless recital of lexical facts, this book will show how to make such preaching come alive.

HOMER A. KENT, JR.
Grace Theological Seminary

MANY THINGS IN PARABLES—THE GOSPEL MIRACLES (Two Books in One). By Ronald S. Wallace. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1963. 218 pp., plus 161 pp., \$1.95, paper.

This volume is a reprint of two works first published in Great Britain in 1955 and 1960. The author is the Scottish preacher and theologian Ronald S. Wallace, whose

gifts for exposition are clearly evident in this volume.

This first section is devoted to the parables of Jesus. The emphasis is homiletical and practical, rather than grammatical. However, the author is never unfaithful to text, and his treatment of the parables is theologically conservative and at the same time rich in its application to present situations.

An appendix is entitled "The Parable and the Preacher," and gives wise counsel in the handling of this type of material. Among the suggestions made are reminders to interpret parables Christologically, allow for a prophetic element, beware of too limited a definition of "parable" that would exclude any possibility of allegory, and keep in mind the context and consistency with the clear (non-parabolic) portions of Scripture.

In the section on miracles, a few samples of the author's style reveal the nature of his insights. On the miraculous catch of fish, Wallace remarks: "Jesus did this miracle not in order to catch fish, but in order to catch Peter and James and John for His own service" (p. 1).

Regarding the raising of the widow's

son, he states: "Here we have Jesus brought publicly face to face with the great ultimate problem that darkens, embitters and destroys so much of our human life that men question the love and power of God, and the sanity of existence. If He has no answer to this problem is it worth while listening to His answer to any other human problem? If He now stands helpless before the public and His own disciples in face of this inescapable situation, can He indeed continue to claim that He has come to give men life and to give it more abundantly? It is indeed a dramatic and tense encounter, and there are many witnesses" (p. 52).

In applying the lesson of the woman with the flow of blood, he writes: "There are many of us today like this woman. We also want to enjoy the vague experiences or feelings or influence that, we believe, can somehow be caught from Jesus Christ if we mingle with the crowds around Him or go through certain ceremonies. Yet at the same time we seek to avoid the personal encounter with Him which He ultimately demands" (p. 86).

These studies abound in useful ideas for the preacher.

HOMER A. KENT, JR.
Grace Theological Seminary

BOOKS RECEIVED

From Baker Book House, Grand Rapids, Michigan

- THE EPISTLES OF JUDE AND II PETER. By Joseph B. Mayor. 1965: rpr. 239 pp., \$6.95.
- THE TESTIMONY OF THE EVANGELISTS. By Simon Greenleaf. 1965: rpr. 613 pp., \$7.95.
- AN EXPOSITION OF THE GOSPEL OF MATTHEW. By Herschel H. Hobbs. 1965: 422 pp., \$6.95.
- SOUND HIS GLORIES FORTH. By Elizabeth R. Edwards and Gladys Besancon. 1965: 172 pp., \$3.95.
- OF SEX AND SAINTS. By Donald F. Tweedie. 1965: 73 pp., \$1.00, paper.
- MOODY'S LATEST SERMONS. By Dwight L. Moody. 1965: 126 pp., \$1.95.
- ANCIENT ISRAEL FROM PATRIARCHAL TO ROMAN TIMES. By Charles F. Pfeiffer. 1965: 65 pp., \$1.50, paper.
- A CHRISTIAN INTRODUCTION TO RELIGIONS OF THE WORLD. By Johannes G. Vos. 1965: 79 pp., \$1.50, paper.
- FARM SERMONS. By Charles H. Spurgeon. 1965: rpr. 328 pp., \$1.95, paper.
- A BIBLIOGRAPHIC HISTORY OF DISPENSATIONALISM. By Arnold D. Ehler. 1965: 109 pp., \$1.50, paper.
- FAMILY, STATE, AND CHURCH. By Paul Woolley. 1965: 48 pp., \$1.00, paper.
- CHRISTIAN CALLING AND VOCATION. By Henlee H. Barnette. 1965: 83 pp., \$1.50, paper.
- SHIELD BIBLE STUDY SERIES: THE EPISTLES OF PETER. By Elvie E. Cochrane. 1965: 96 pp., \$1.50, paper.
- SHIELD BIBLE STUDY SERIES: THE BOOK OF DEUTERONOMY. By Clyde T. Francisco. 1964: 112 pp., \$1.50, paper.
- SHIELD BIBLE STUDY SERIES: THE EPISTLE TO THE COLOSSIANS. By Charles N. Pickell. 1965: 70 pp., \$1.50, paper.
- SHIELD BIBLE STUDY SERIES: THE BOOK OF DANIEL. By Philip C. Johnson. 1964: 96 pp., \$1.50, paper.

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- THE CHALLENGE OF WORLD COMMUNISM IN ASIA. By J. R. Saunders. 1964: 125 pp., \$1.95, paper.
- THE CROSS IN THE NEW TESTAMENT. By Leon Morris. 1965: 454 pp., \$6.95.
- THE SECOND VATICAN COUNCIL AND THE NEW CATHOLICISM. By G. C. Berkouwer. 1965: 264 pp., \$5.95.
- ROMAN CATHOLICISM TODAY. By H. M. Carson. 1965: 128 pp., \$1.45, paper.
- GOD'S WORD INTO ENGLISH. By Dewey M. Beegle. 1965: 230 pp., \$2.25, paper.
- MISSION IN METROPOLIS. By Jesse Jac McNeil. 1965: 148 pp., \$3.50.
- SPIRITUAL DEPRESSION: ITS CAUSES AND CURE. By D. Martyn Lloyd-Jones. 1965: 300 pp., \$3.95.

- SHADOWS OF ECSTASY. By Charles Williams. 1965: rpr. 224 pp., \$1.95, paper.
- MANY DIMENSIONS. By Charles Williams. 1965: rpr. 269 pp., \$1.95, paper.
- THE PLACE OF THE LION. By Charles Williams. 1965: rpr. 206 pp., \$1.95, paper.
- INASMUCH: CHRISTIAN SOCIAL RESPONSIBILITY IN 20TH CENTURY AMERICA. By David O. Moberg. 1965: 216 pp., \$2.45, paper.
- THE ANATOMY OF ANTI-SEMITISM. By James Daane. 1965: 84 pp., \$1.45, paper.
- THE REFORMATION. By Owen Chadwick. 1965: 463 pp., \$5.95.
- THE PERSON AND PLACE OF JESUS CHRIST. By P. T. Forsyth. 1965: rpr. 357 pp., \$2.25, paper.
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- A HISTORY OF CHRISTIAN MISSIONS. By Stephen Neill. 1965: 622 pp., \$7.50.

From Harper and Row, Publishers, New York and Evanston

- NO RUSTY SWORDS. By Dietrich Bonhoeffer. 1965: 384 pp., \$4.50.
- MINISTER'S SHOP-TALK. By James W. Kennedy. 1965: 211 pp., \$3.95.
- THE TROUBLE WITH THE CHURCH. By Helmut Thielicke. 1965: 136 pp., \$3.50.
- ULTIMATE CONCERN: TILlich IN DIALOGUE. By D. Mackenzie Brown. 1965: 234 pp., \$3.95.
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- CHURCH AND STATE IN LUTHER AND CALVIN. By William A. Mueller. Doubleday Anchor, Garden City, N.Y., 1965. 187 pp., \$.95, paper.
- PROTESTANT CONCEPTS OF CHURCH AND STATE. By Thomas G. Sanders. Doubleday Anchor, Garden City, N.Y., 1965. 388 pp., \$1.45, paper.
- THE BIBLE AND THE ANCIENT NEAR EAST: ESSAYS IN HONOR OF WILLIAM FOXWELL ALBRIGHT. Ed. by G. Ernest Wright. Doubleday and Company, Garden City, N. Y., 1965. 542 pp., \$1.95, paper.
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- POVERTY ON A SMALL PLANET. By Edward Rogers. The Macmillan Company, New York, 1965. 127 pp., \$2.95.
- GOD IS FOR THE ALCOHOLIC. By Jerry G. Dunn. Moody Press, Chicago, 1965. 205 pp., \$3.95.
- AN INTRODUCTION TO CHURCH MUSIC. By John F. Wilson. Moody Press, Chicago, 1965. 207 pp., \$2.25, paper.
- DISPENSATIONALISM TODAY. By Charles Caldwell Ryrie. Moody Press, Chicago, 1965. 221 pp., \$3.95.

